

The Iesuites Banner.
*Displaying their original
and successe: their vow and othe:
their hypocrisie and superstition;
their doctrine and po-
sitions: with*

*A Confutation of a late Pamphlet secret-
ly imprinted, and entituled: A
Briefe Censure vpon two bookeſ
written in anſweare to M.
Campions offer of diſpu-
tation. &c. Com-
piled by*

*Meredith Hanmer M. of Arte,
and Student in Diminity.*

*Imprinted at London
by Thomas Dawson and Ri-
chard Vernon, and are to be
ſolde in Paules Churchyard
at the Brazen Ser-
pent. 1581.*

Erynes 928.

11. The Telmises Banquet.
Dyllyngton's original
had probably been written
in the 14th century, and
was probably written in
the 15th century.

A continuation of the previous
in the beginning of the century :
The first part of the
written in the 15th century.

12. The Tower.
A continuation of the previous
in the beginning of the century :
The first part of the
written in the 15th century.



To the Right honorable Sir Thomas

Bromley knight, Lorde Chanceller of Englande:
William, Lorde Burleigh and Lorde Treasurer: Robert,
Earle of Leicester: Edward, Earle of Lyncolne: with
the rest of her Maiesties most Honorable counsell,
continuance of health, increase of honour,
and all heauenly wisedome.



Tis not long sithence
(Right honorable) there
was a great brag or chal-
lenge directed to your
Lordships from *M.Cam-*
pion a Jesuite, lately arriv-
ued heere in Englannde,
with other his compli-
ces and confederates of

the Romish religion: where he declaring his estate
& condition craued with shewe of great humilitie
such things as were not to be graunted: the which pe-
titions falling into my hands, were scanned, peru-
sed, & answered in so modest a sort as I might, sub-
mitting my selfe, & the wholt to your Honorable
Censure & fauourable interpretation. Since which
time there hath byn a Pamphlet secretly imprinted,
(no doubt in England) though without name, yet
hauing this Title: *A Briefe Censure upon two books made
in answere to M. Campians offer of disputation*, containing
very dāgerous doctrine, vndeuerēt speaches against
particulat persons, tending therby as much as in the
Author lay, to discredite the Gospel and the profes-
sors thereof. As heretofore in mine answere to the
same my lord and his aduise 1521. chal-
lo.

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challenge so now also with all humilitie I thought good to direc^t vnto your honours a further viewe of this Iesuiticall sect and wandering Romanistes, displaying in their Banner (as the Title prefixed to the Booke geueth to vnderstand) their original and successe, their vowe and othe, their hypocrisie and superstition, with their doctrynes and positions, beynge the rather moued therevnto, by this late Pamphlet, heere inserted (as occasion hath beene geuen) & also largely confuted. And seeing it falleth out that with singlenesse of hearte, they seeke not after peace, with humblenesse of submision, they yelde not vnto her Maiesties proceedinges, neither with penitent mindes they imbrace the Gospel and the trueth of Gods word: let there continue (as *Augustine* saith) betweene vs and them, the rather a conflict for the defensio[n] of the trueth, then with them in falsehood a concorde. But it is greatly to be wi-
shed, and my selfe with the rest of my fellow labou-
ters, we I say, are most instantly, agayne and againe to desire your Lordships, to bee a meane vnto the Queenes most excellent Maiestie, that at this pre-
sent summons, and noble assembly, in the most ho-
norabile and high court of parliament, there be a
vew had of this dangerous sort of people, that their
rouing bee restrained, that their religion be refor-
med, if the word cannot take place, in some other
sort as shall seeme best to her most Royall mynde,
and the holie Ghost the guide and leader of you
all. Although *Ensebius* in the life of *Constantine*
the Emperour, reporteth that the great clemencie
of

Dedicatore.

of that most noble Prince was misliked, and that the libertie and fauour then shewed, grew to loose-nesse : Yet am not I so straight laced, but that I coulde wishe all kinde of fayre meanes, clemencie, curtesie, libertie, conseruacion & long suffering, to be vsed and shewed to such as are to be woon, & especially, in matters of religion. The Prophete *David* speaking of the Lorde, saith: that hec is mercifull, long suffering, pacient, yet if the sinner will not turne, he will bend his bowe, he will gird himselfe, he will whet his sword, & shauie the hearie scalpe of the enimie. I am not to procure this Jesuiticall sect displeasure, neither work the discredit in respect of their persons, whom in tender loue I do heartely imbrace: but it is their religion that I desire reformed, and their Romish practises detested and abhorred. How they preuale in other Countties with the children of ynbelieve wee heare daily: What trashes they bring in their Fardels from Rome, we see they be not woorth the taking vp: how slylie they inueigle the simple, and saue the in error, ex-perience doth daily teach vs: and what treachery they woorke in corners against the state of the Realme, the Crowne and dignity, we are vehemently to suspect. They lay fables, visions, and fonde miracles before the people, and keepe the woord of GOD ynpreached from them: they sweare obedience vnto the Pope, and barre Princes of the loyaltie and subiection due vnto them: and they prostrate themselves before Idols & images & robbe God of his honor. In tender consider-

The Epistle

ration wherof, may it please your good Lordships
being of her Majesties most honorable counsell en-
clued with the spirite of wisedome and counsell, frō
aboue: that by your fauourable countenance, religi-
on, and the preaching of the Gospēl may be furthe-
red in this flourishing common weale, and most
Christian Realme of England: that scēts, schismes
and heresies may be rooted out: that as there is one
God, one faith, one baptisme, one hope of our cal-
litig, so we may unsafinedly honour the same God,
imbrace the same faith, performe the vow made in
the same baptisme, and rest in the same hope, louing
one another, praising God, & obeying our Prince,
whom the Lord blesse, and preserue long to raygne
ouer vs. And so I cease presently, further to
trouble your Lordships, but with re-
membraunce of my humble due-
tie, I desire the Lorde long to
bless and preserue your
silyt wod: q̄ ḡt **Horours.**

From London, the 3. of
March. 1580.

Your Lordships most hum-
ble at commaundement,

Meredith Hammer.

Iesuitis, Seminaris, sacrificulis, alijsq;
omnibus, quiq; Pontificij erroris caligine obduci
tendentur: *Meredithus Hammerus, AngloBrytannus,*
salutem & misericordiam in Domino
sempiternam.



VRVM EST (MI FRATRES) CONTRA
stansulum calcitrare. Opus est enim prudenti
alius moderatione, quia ita studeat ornari
dignitatem gloriae Christi, ut simul dignitati ecclesie
astici ordinis, & tranquilitati publice con-
sultum cupiat. Nihil haec voluntate gloriiosus,
nihil christiano pectori dignius, exco-
tari potest. Quorum igitur modestissimos Euangelii precones-
tam atrociter impetrare soletis? Quid votis haereses immanci-
onibus, fadis erroribus, seductionibus, imposturas, vanitatis, in male-
dictis vestris scriptis, innocentibus obijcitis? Quid istis tragediis
opus fuit? Num vilum immoderatam opinionem, aut quae diu-
nitate maiestatis gloriae deroget, aut quae sanctissimum ecclesiae or-
dinem labeficeret, in nostris sermonibus, homiliis, opusculis, vel
libris comprehendere potuisti? Immo dum sacras litteras ut *Dilec-*
datis labyrinthum in quo aberremus, ut *apotheos* omnium fe-
minarium, ut incertas manus, mutillas, laicis interdicendas, ut
flexiloquas, instas carei nasi, & *Lesbiae* malificationis, plurim-
bem regalae, nec ad institutionem pietatis sufficientes, sed asso-
ciante traditionum faciendas, ore sacrilego lancingatis, earum
autori spiritui sancto, in cuius contumeliam haec omnia recidunt,
cavitas & amictus poenitentias datis. Dum non renatis, hoc est
peccati mancipijs, opera bona tribuitis: dum libero arbitrio
plenam libertatem ascribitis: quia in diaboli servis nulla, in Dei
vero filij, simperfecta est: dum in concupiscentia quae semper reg-
num in nobis contra Dei legem affectat, peccati naturam non
agnoscitis: Dum sine peccato renatos esse, eosque legi Dei satissa-
cere statuitis, cum vix inchoatam praestant obedientiam, multis
ad huc

Epistola ad Corinthus

ad huc infirmitatibus obnoxij: dum homines procumbere bus-
mi, & pandere palmas ante effigies, & simulachra diuinum iubet: dum impurum celibatum honesto coniugio praesertim: dum de
fidei & spei nostre incertitudine, Pyrrhoniorum more disputatis:
dum iustitiam Christi fidelibus imputatam (heu cæcas mentes)
exibilatis, eiusq; loco inherrentem collocatis: dum hereditatem
filiorum Dei, mercedem operum daceatis: dum mortuos ut op-
tulatores, iuuocati mandatis: dum sacramenta ex operi (ut lo-
quimini) operato, salutem confesse, traditis: dum poculum Do-
mini, iacis denegatis: dum realem, immo carnalem (Cap-
rularum more) Christi presentiam in eucharistia, ita ut ore &
dentibus alteratur, creditis nihil equidem (tametsi omnia fana
policii) praeter seducliones, imposturas, gomitis, fycophantias &
ipanissimas mortales, & vellere, qui squilias puerilatis. Ee tan-
men si quis nostra hæc deliria non approbet, in opum facientia
mathemati fulmina, ab Alitonante Romæ suis Ioue emissis, inno-
tantis. Quod si (ut olim Terentianus hereticis dicebat) castab
vella in sacris scripturis figurare velletis, nūquando diu hæc pœnitentia
scis: vos vero delictis a quæ viuere siuiliis, cistercas disperatis, no-
bis comparatis, nemp; patres, oocilia, canones, decrees, tradicio-
nes, ita ut oculos è Scoticarum contentionum caligine, ad luci
cæm perspicue veritatis attollere non valetis, non multum autem
bus illis (apud Bodrum) dissimiles, quarum intuitum nox illu-
minat, dics autem eas: Vereor (misfratres) ne sitis ex eorum
numero censendi, de quo vaticinatus est Esau: qui agnibus
audiens, & non intelligent, & videntes videbunt Scionem cornes,
in crassatum est enim cor istorum, & auribus grauiter audierunt,
& oculos suos ocluserunt, ne quando videant oculis, & auribus
audiant, & corde intelligent, & conuertantur & sanet illos do-
minus. Et quidem homo ille peccati, & filius perditionis (ve-
ster nemp; Coriobanus) quem Paulus verò ita nominat, sentis
qualem in regno suo ex hac euangelij luce plagam accepit. No-
quæ hoc dissimilat, ideo nū illum non mouet lapidem, ut lucem
illæ diuinitus accensam, vel opprimat & extinguat, vel certè ne-
bula,

exhibitiona.

duas &c. si quis obijcias. Et ut de reliquo quod à Robesp. &c.
christo, vel ex infidilijs, vel a postio Marie, sequitur. ita non al-
lam: rescos ante non aquos annos à Romano Pontifice, creat
sa est noua secta, Jesuitarum, hoc consilio, quia reliqui condu-
cti, pontificis corporiudinis paucos, partim obliquerat infici-
am, ad id quod conducti sunt, praestare non possunt, prout langu-
dius agere videtur. Et à nouum hunc ordinem cooptantur,
qui à primis annis, & à reveris quatuor vnguiculis, calicem ab-
ominacionis, imis medullis se visceribus intibbent, & postea
linguarum & palioris litteraturæ presulij, gloriofus, quæ
verius instruunt, Italiam, Hispaniam, Galliam, Germaniam,
Angliam, Scotiam, Hiberniam, ceterasq; regiones (in statu illi-
us qui apud Ioh. terram circumis) inuaderent, ut per hypocritas
illis eriperet, & violentia illius, quam sibi insolenter arogant
eruditionis, veram agnitionem volumatis Dei, in scriptis Pro-
pheticis & Apostolicis patefacte, posint exponere. In precio
iæ nō habent, neq; tacit estimantur (quæ olim) apud vos, frater-
em dominicum, Augustinum, Bernardum, iam longe flantes,
flentes & plangentes, tristi vultu, mediolinq; gemitus intueruntur (vt est
in Apocalypsi) desolacione & ruinâ Babylonie merecitis, ordi-
nariis suorum fundatricem. Et qui olim subtilitatem ex S. cor, inge-
nij acumen ex Coniectare, multiplicet arietias ex Alberto
Magno, illuminationem ex Thoma, Occam, Lumbardio ac si-
milibus huius famæ doctoribus, bautisse, & a tenens cū ipso la-
tio imbibisse gloriabantur: Quia olim suum Eccliat. Cœsia-
num, suos Fabros, Alfonos, Pighios, ruinosæ ecclesie Romane
Aclones, suæ admisisti. Iam rafam vestram. Jesuitarum sec-
ta (sic est mens humana nouitatis amida) in mirabilis Antichristi
auctoritatem, (miti consilibus amplectuntur) Anno vero 60.
a. fons uero vestra, quæ nunc Colonia, & quam facultatem theologia-
am (ut ipso cum verbis utar) represeant, edita est Censura quatuor
etrogius (si dij. placet) pullas, cui excludendo tot gallina
theologica & tam diu incubuerunt. Sed quid hic utrè indicas-
sum (bona vestra cum venia) non est silentio praeterfundum.
De Colonia possest queri, sicut olim: Autem Naturæ & pliuid
boni

Epistola

boni & de Monbemio Magistris Coloniensibus verē possit us
sumari, nihil rursum tam honeste squalidum, nihil tam flagitiosum impudens in pontificis Ecclesia; Vel personum excoegeratum, quod non ausint illi palam probare, & maiori impudentia defensere. Et quasi non satis hactenus perscripta fuisset si & oīs Thoides Babylonicae, in singulis articulis isti Iesu & eorum addeunt ame
pudentiae cumulum. Illi enim multa in doctrina eiusdem Mon
bemij Catechismo, quae videtur nimis esse manifesta, dissimilantur, multa mitigant, multa aliter interpretantur. Posticu[m] quod ad Censuram vestram attinet, mali corui, malorum ouum induc
mūr, & vestrum hunc bubonem, ex plumis valde quidem mon
strois, Harpyis opinor detractus, nuperam autem cognoscimus & iudicamus. Euolatruite & hac culinashij, inter quos Campion ille Oxoniensis Academie quondam alumnus, qui remora vocis sonitu, gloriamq[ue] strepitu, stertentes in papiloso conterraneos excitare conabatur. Postea & cōsideru[m] utrum quidam qui pseudopatrum Coloniensium vestigia secutus, Censuram breue (ut ipsius verbis utar) in duas responsiones Edmundu[m] Campioni facias, Anglicanis typis oculu[m] excludendam curauit. Nofu[m] autem instituere iustam Coloniensem vel explicacionem, vel refuta
tionem, sed tantum propositiones Antithetico[m] more, nudare
citatōe annotare. Partim ne simplices & rudiones animos, purioris christi doctrinæ capidos, vestris facis, prestigij & im
posturis a pio instituto abducerevis, atq[ue] in nullam intertradicib
lem aut labyrinthum irreconcilabilem induceretis & partim etiam ut ipsi hac occasione oblati, vobisq[ue] præulò penitus introspecti
entes, fidelissimos Pontificis factionis erroris expulere & ex
purgare dignaremini. Bernardus Engensis Papæ & successori
bus suis multa reliqua scriptis consideranda. Per legite Bartrab
m, & Iacobum Joachimam Almericum, Raymundo comitem
Teleffandum, & Barsilium Paranimen, Gualdum de Sancto An
dore, Simonem Tornacensem, Armacanum, Arnoldum de
noua villa, Tolianum Semecum, Petrum Johannem, Robertum
Gallum, Robertum Grosbeadum, Lupoldum, Iohannem de Grandon, Andream de Castro, Dapione Alligerium,
inod

Taulo

exhortatoria.

Taurerum, Conradum Hager, Penitentiarium Afini, Michaelem Cesenatem, Petrum de Corbaria, Iohannem de Polaco, Franciscum de Arcatara, Iohannem de Castilione, Franciscum Petrarcham, Gregorium Ariminensem, Iohannem de Rupe Scissa, Galfridum de Fontanis, Gulielmum de Landuno, Nicholatum Orem, Iohannem Mountzigerum, Henricum de Iota, Nilum Archiepiscopum Thessalonicensis, Henricum de Hassia, Gerhardum Ridder qui Lachrymans Ecclesia in Monachos & cucullatos fratres conscripsit, cum innumeris alijs, qui relictis superstitionibus, idolomanijs, erroribus, Antichristianis characteribus, forcibusq; Romanis omnibus, puram Euangelijlucē & veritatē agnoscētes, tandem quamplurimi sanguine suo obsignarunt. Sed qui inter vos tenelli sunt (quos Nouicios & tyrunculos appellatis) pontificizq; tutelæ obstricti, vos inquā per viscera misericordiæ Dei nostri oro, per verā fidem obsecro & obtestor (si ipsi propriæ, vestræq; saluti consilere nolint) ut vestris hisce preceptoribus, verius perditissimis deceptoribus, veritatis verò acerbissimis hostibus, diffidere aliquando incipiatis. Neq; enim dubito quin illorum fides suspecta vobis esse incipiat, nequè damnatis eorum opinioibus adhærescatis, ac fluxam, inanem, fucatam, fallacem, & quā maximè fraudulentam eorum fidem esse tandem aliquando intelligatis. Quis enim ita insaniet, ut veram & integrā iudiceret, quam mendatorum præsidij potissimum muniam, intuetur? quis veritati ita erit iniurius ut præstigiarum & fallaciarum patroci nijs egere arbitretur? Qui verò istorum hominum lucubratiōnes, accurata circumspectione legerit, atq; sententiarum præcipua fundamenta ad suos fontes revocauerit, neq; fidem illis temere adiunxerit, non dubito quin illorum in fabricandis men dacijs audaciam, nedicam, impudentiam, ferre nullo modo possit. A quibus tum demum sibi temperabunt, cum contra veritatem insanire desierint.

Valete,

The originall of the Fesuites.

concerning to farringe and Roane Thomas by, called the
Gospell, concerning they alwaye
had a general and speciall charge, to make colture and



Whereas heretofore in myn
answeare to Maister Cam-
pions chalenge I have in
few wordes displayd the Fe-
suites banner, to witte, the
antiquitie of their order, the
originall of their line, and
progressse of their societie,
with other circumstaunces

thereunto appertayning and

as yet unanswered, and that lately there hath bene a
Pamphlet in hucke mucke imprinted & spred abrode,
entituled: A briefe Censure vppon two Answeres made
to Maister Campions offer of disputation, contayning
very daungerous doctrine, trecherous speeches, and malici-
ous slaunderes: not onely against mine owne person by
name, but sundrie others, both wise, godly, and learned:
I thought good (notwithstanding I looked for a more mo-
dest & more substantiall replie) in the meane time to stay
the indifferent Reader, to discharge my selfe of the seuer-
all vrtrutheis layd to my charge, and to tell the my Son
whose word I doe profess. Seing also that the brathren
of this new found order, can geue vs neither truthe in do-
ctrine, neither modestie in wordes, neither accept of our
doinges vntesse our doctrine be proued, & our allegations
culed out of their owne Authors: I wil therefore returne
the vrtrutheis unto them as their owne, and yeld them
the measure they gaue unto me, yet tell to loue and Chri-
stian modestie. You contumuously reiecte the lawes

A

writers

The Jesuites

wisiers of our age, namely John Bale, Martinus Chemzius and Sleidan, yet cannot digest the pedigree of Ignatius Layola your progenitor, yet take scorne that I termes him a criples soldiour, and your societie a lowlie order. I will deale plaine with you and all the world, a Jesuite, a brother of your owne shal reporte the storie of your originall. And to the end he may the better be credited, heare his solemn protestation: I call God against my

*Andradus
prefac. ad hb.
s. Orthodox.
explic.* soule to witness (saith Iacobus Payua Andradus, that I will not either through contumely in debacing, neither

*Lab. s. Orth.
explic.* by flatterie in commending swarue on iote from the truth.

There was, saith hee one Ignatius Layola, a Spaniarde of Biskay, of the age of sixe and twentie yeares, or thereabouts, besieged by the Frenchmen in the towre of Pompeiopolis, in the one thigh soare hurt with a gunne, in the other grievously wounded, & lastly take captaine. Within a while after being set at libertie, hee had small soy of the world, hee forsooke his dwelling place, hee did away that whiche hee had, and got him to the Church of our Lady in Mount Serrat, there, as it is thought, determining with himselfe to cast of not onely the old man, but also to change his wonted habit and accustomed weare for sacke cloth.

As hee was there, there arose a sovaine light, as it were from heauen, thinking about him: so that in his visiblis, hee seemed to bee rapt into the thidre heauen, and after a sorte to heare certaine seruantes of God. From thence hee got him to Ierusalem, to worshipe the holy sepulchre, and to visit other places. From Ierusalem he returned into Spaine, and perceiving with himselfe, that learning and knowledge auayled muche to the furtherance of his enterprise, and establishing of his new order and devised statur of life, hee gaue himselfe to his booke, and having somewhat

Banner.

somewhat profited, he went to Paris, where he staid some yeares, and linked unto him in that space certaine companions and followers, and with them returned into Spaine, in the yeare 1536. Afterwardes with these his childegan and companions, Petrus Faber, Franciscus Xaver, Iacobus Laines, Claudius Gains, Iohannes Codurri, Alfonsus Salmeronius, Simon Rodericus, Nicholaus Ecuadilla and others, he went to Rome, and cranchd the Popes bull and facultie to goe a pilgrimage to Ierusalem. with his licence they went as farre as Venice: at that time the lengas betwix the Turkes and Venetians was broken, so that there was no travailing to Ierusalem. They tooke an other course, and determind to travaille to bestow themselves, and obtained of Verallus Archic-piscopus Rosanensis then being the Popes Legate at Venice, that seauen of them shold haue spacie spesone and licenced to haue p'mate confession. Against these came all to Rome in the yeare 1538, and by intercession of Cardinal Contarenus obtained of Pope Paulus the third that their new order shold be confirmed by his pontificall authoritie: who at the first, least he shold be thought transuised to graunt so great a matter, remitteth his new found order with this promise, that p'motion of this societie shold not exceede thys scope. This is his writing the yeare 1540. Afterwardes this Pope Paulus the third being given to understand howe available this order was for the upholding of his pontificall authoritie, and repairing of the ruinous walles of his decayed Church, declared in the yeare 1543, that the order called the societie of Iesu shold not be red to any one place of abode, neither limited with any certaine number of brethren. Andradius concludeth: *Haec societas Iesu initia, haec illius prima origo.* These are the beginnings of the societie of Iesu: this is the first originall thereof.

A.2.

This

The Jesuite

This Andradus as I gather was the first that wrote to any purpose of this order, being a Jesuite himself, and exhibited his booke as Osorius writeth to the Councell of Trent. With no more with ha so blaying the armes of your order, and first founder Payo the Squallour, but with your selues for your novelties & vices and heades. It doeth not appear that hee was a Gentleman of any noble house as the Author of the Censure saith, neither Captaine over the Spaniardcs, neither fullie cured of his selfe remoudes. Men finde not that there was any susteinate for his declaracon, neither rauisome payde for his Captaine, neither of any foyers brought by him that defraud the maine of a Captain: but as Payo the Jesuite reporteth of him: *Sunt pauperratis oppressus, ex tyrannis corporis, agricultricis, genit, confectus.* Hic was opprested with extreame paoeris, and welnigh worne or spent with sores and infirmities of bodie, whiche was giben to great superstition as may be gathered by his pilgrimage to Ierusalem: to idolatrie, in that her worshippe (as the Author of his life saith) the Sepulcher: and to deceiue the worlde vnder colour of his visions, apparitions and secretes revealed unto him (as it is imagined) from God. This hath bene the practise of that whole table of Hornes and Swaines of orders of Spuheris and fratrie in the Church of Rome.

Secondly: touching the name of Jesuites and their societie, the Author of the Censure sageth, They call not them selues Jesuites, but bothe men of the societie of Iesu, whiche according vnto his wisedome, he imagineth an hinde of difference, or happily woulde haue done to think they haue modestie. Yet in their order I finde it confess'd quicquid in societate nostra quia Iesu nomine insignis et cupimus &c. Who so ever in our societie the which we

Osor. Prefac.
ad lib. An-
drad.

Jacob. Payua
Lib. 1. Ortho.
explic.

Jacob Payua
Andrad.Lib.
2. Orthod.
explic.

Pag. 38.

doth call, signis the said order

Banner. V

desire to be honored with the title or name of Iesus, &c. whereby I gather they take scorne of Ignatius Layolas, the lame Soldier to bee called Ignatians or Layolans, but presumptuously, in the swelling pride and haughtines of their mindes, they will be called The societie of Iesus, that is, Iesuies. The faunciers of this order are not affained to apply vnto Ignatius Layola the place in the Acts of the Apostles calling him a chosen vessel of God, that he should be their captaine and leader which should present his most holie name before nations and people, and such as are the true Sonnes of Israel. They blithly not to compare him with Isaack. They holde Franciscus Xavir the Iesuite to be a Prophet endued with the spirite of prophesie : they will be taken for the Apostles of these latter dayes. They would haue vs beleue that the spirite is so mightie and plentifull among them as the holie Ghoste was, which of olde miraculously descended in the forme of fierie tonges. Furthermore Christianus Francken sometime a Iesuite writeth thus : *Nam rati a qua-
tidianarum de rebus divinis nostrarum vis est meditatio-
nem, ut homo veluti deuonatus, non quidem ut ante
naturibus parentibus sed a societate Iesu velue Intesuatu-
rus vix alter ac Christus, a Spiritu Sancto incarnatus vide-
atur. Testatur hoc 1014 ferme hominis quas deificata mag-
nitudine.* For there is so great a force of our daylie me-
ditations aboue Divine matters, that a man may
seeme to bee as it were borne agayne, yet not as be-
fore, of naturall Parentes, but of the societie of Ie-
sus, as it were, Iniesuated (or becomes Iesuies) none
otherwise than Christ was incarnate by the holie Ghoste.
The whole nature almost of a man beeing as it were
deyfied (in this societie) doeth testifie the same.
And here this societie shaketh hands with the Family of

Pag. 13.

Pag. 45.

Pag. 44.

Christ. Fran-
ken. Codex.
Iesuistic. pag.
30.

The Jesuites

Jacob Payne
Andrad.lib.
1.Orthod.
explic. pag.
57.58.

Pag.38.

Pag.39.

Loue: who say that God is hominified in them, and they deified in God, wherunto we may very well adde, that they are solified in themselves. But the reasons why they are called Jesuits, or of the Societie of Iesus, I finde in their owne woorkes. First, as loue is the fulfilling of the law, so (I thinke) they would haue vs believe, that perfect holines consisteth in their Societie. Secondly, as Christ commended loue by the name of a new commandement: so would they perswade vs, that they practise the same by a new order. Thirdly, as Paule allureth all men to the executing of the duties & offices of loue and charitie: so they, as Apostles of these latter daies, following the steps (as they would haue vs in hand) of Iesus, wil be called the Societie of Iesus, no other reason, as it appeareth, then the Famillie of loue haue for the foundation of their hereticall sect. And for more indifferencie, let Andradius the Jesuite speake: *Iesu haec societas ad charitatis officia universo humano generi prestans, est potissimum comparata.* This societie of Iesu, is chiefly ordained for the offices of loue and charitie to be performed towards all men. Againe by the wordes in their order exhibited unto Paulus 3. hec proueth: *esse in charitatis muneribus virtus humana rationem potissimum positam.* That this trade of lyfe consisteth chiefly in executing the giftes or woorkes of loue and charitie. Now I returne unto you, (the Jesuites) your owne speaches and phrases full of spight, malice, rancour, and venome, wherewith yee intitle the professors of the truthe, and preachers of the Gospell. But call them Apostates, false Prophets, Heretikes, diuels, as the woorkes of Andradius the Jesuite, against Chemni-
zius; and Gregorius de Valentia against Iacobus Heer-
brandus doe testifie. Moreover the man in the Mowe in
that haue subscriveth not his name, I meanes the Author
of

Banner.

of the briefe Censure hath given a wrong sentence of
mee, and bittreth the nature of the spirite that pos-
sesseth him wher he intituleth certaine pointes in the
answeare too Master Campion, as it pleased him
selfe, with sundrie vncchristian and vnmodest lan-
guages. As I perused his rayling pamphlet, the
behaviour of Philo Iudeus came too my rememb-
brance who pleading the innocent cause of the Chi-
rians before Caius the Emperour, was reviled beyond
all measure, and turning himselfe vnto his compani-
ons, sayde: Wee ought to bee of good cheere, seeing
that Caius as an aduersarie revileth vs. God no doubt is
become our Patron and defence of his people. I wryt
not your wordes, the trueth of that whiche hath bene al-
leadged, I will iustifie, when place serueth and occasion
is offered, Nicolaus Herborne a Minorite, could haue
corrected the Jesuiticall spirite and directed you in your
Censure. Hee woulde haue such sent to preache the Go-
spel as haue a modest spirite, gentle, courteous, certayne
constant, quiet, foreseing all things, and deserving well
of all men. Iesus saith: *Discite a me quia misericordia mea est humilis corde*, Learne of mee that am meke and humble
in hearte: but the Jesuites doe not so, therefore are they
not of Iesus. This enterprise of preaching the Gospell
and winning of soules must bee saith the aforesayde Her-
borne: *neque humanum neq; Satanicum figmentum, nei-*
ther mans iuention, neyther Satans devise. As
the order of Jesuites is, being devised by Ignatius
Layola, received by visions and revelations, confirmed
by the Pope, so the more credit therof, entituled with
the holy name of Iesus. This Frier telleth you holde to trie
the spirite of Satan. *Satanicum spiritum cum appello quo*
multe sub aquilla pelle, Lupinamentem contingunt, quorum in

Enseb. sccl.

but lib. 2

c. 7. 5.

*Nicolaus
Herborn. do
Indis conser-
tend.*

Math. 11.

*Andradius
lib. 1. Oribo-
do. explic.*

*Nicol. Herb-
de Ind.con-
serit.*

The Jesuites

ure Christus sonat mens verontque animus heresios acules
pungit. I call that Satans spirite wherwith many in slypes
weede, doe cloke woolishe mindes, in whose mouth
Christ soundeth, but their hearte and mynde pricketh
with the sting of heresies: Agayne hee woulde haue
the people taught: *Se non suis meritis, sed sola Dei gratia
agnomisit Christum.* That they not by meane of their me-
rites, but by the onely grace of God attayned vnto the
knowledge of Christ. But (M. Censurer) the Jesuites
teache the contrarie as hereafter shal appeare: and here
to conclude, the holinesse and opinion they repose in their
societie is abominable: their loue enimie and hatred,
full of rayling speeches: their doctrine superstitious and
hereticall. And lastly, they injury the Spairestie of Iesus
our Saviour in vsing his name as a mantle to couer the
inuentions of men. My reason is this: If in a politicall
common weale any subiect shoulde intitle himselfe, or
challenge vnto him any title, name or dignitie appertay-
ning vnto the Prince he were deeply to be charged: How
much more are they to be charged with treason who ar-
rogate vnto themselves the name of Iesus.

And in the meane while vntill I haere further
from you, I will gone you certayne bones to picke.

1. First, (consider with your selfe) they offend
not a little, who in matters of religion doe assume or
take vnto themselves names vnsit for them, as you call
your selues Jesuites.

2. Secondly, the name Iesus, and title Christ, by
the commandement of the Father was geuen as proper
and peculiar vnto the sonne of God borne into the world
and therefore no name for you.

3. Thirdly, the faithfull in Christ by direction
of the holie Ghost, from the beginning of the preaching of
the

Banner.

the Gospell were called Christians, Therfore nol to
bee otherwise termed.

4. Fourthly, they seyne not to knowe Christ, or
they seyne as it were to fall from him, who in religion
choose vnto themselves any other Title then Christian,
as you doe.

5. Fiftly, in your new order calling your selues of I-
sus, Iesuites, yet are to be taken as Authors of novelties,
schisme, and sacrilege.

6. Sixtly, the Chareters of loue, and p[ri]nt of the
Crosse of Iesu cannot be seyne in your societie, therfore are
you to be taken for Counterfeites.

7. Seuenthly, your societie hath great affinitie or
likenesse with the Nazarean Heretikes enimies vnto the
Crosse of Christ, therfore to bee related. I doubt not
when you haue picked these bones but that syther in find-
ing no marrowe in them you will throwe them to the
dogs to snarle at, or reseruing them for some good use, you
will gild them with some gloriouse florish or gay replie.

Lastly, where I finde in your workes that you glorie
in the successe of your societie, saying: There is no nati-
on so rude or barbarous to whom the name of the socie-
tie of Jesus is not well knownen, yet might aswell haue
sayde (all honour and reverence bee geuen to the name of
Jesus) There is no nation vnder heauen but haue heard
of the Divell and beheald his practises. Wee understand
of your schools, Colledges, and Conuenticles at Colonia,
Moguntia, Treueris, Ingolstadium, Oenipontum, Au-
gusta, Monachium, Tirauia, Dilinga, Vienna, Praga,
Portingallia, Neapolis, and Rome. Your whispering
in Corners, your creeping into companies, your peruer-
ting of youth, your practises with Princes are knowone
well enough. They were belike of your minds, who bla-
shed.

Andrad. lib.
1. Orthod.
explic. pag.
25.

The Jesuites

73
Psa. 110.
Matthew.
Acts. 5.
Tertull.
M. Powndes
6. reasons.
Jacob. Payus
Andradus
Pigh. eccles
bier arch.
Jobn.

hed abroad at the beginning of this parliament to uphold the proselytical papists, that they stode in god hope the Romishe religion would be restored presently in England, and yet if not generally, they doubted not, but that a Church or a Chappell should be graunted them. Gaine is y hope of the that trust not in the lord. The Pope maketh his belieue, that they, whome he calleth Heretikes haue no power to withstand his practises. But more in the pitie, where god hath his church, there y denil hath his Chappell. But if ye will needs build, there is a mount trianglwise situated, not farr from London, consecrated by D. Story, who enjoyed the virginitie of the syde, a fit place for the fauouers of his religion to possesse. As for your multiplying, we are assured, that every plant which the heauenly father hath not planted, shall be plucked up by the roots, if it be of god, it will stande, otherwise it will come to naught. Tertullian saide of the Heretikes, that if they would pitch their tents in holy scripture, and therby desire to be tryed, they could not long stand. Therfore is it, that of late one Maister Pownd, being caught in the pitfal of folly, alledged with your brother Andradus the Jesuite certaine reasons, why the papists will not be tryed by the scriptures, which were of late learnedly consulted.

This is also the compendious way, which Pighius shewed Pope Paulus 2. that it was not for the Church of Rome to deale with the Lutherans in scriptures: for in so doing, she had of tentimes had the worse; but flatly to lay downe this, as principle: whatsoever the Wyshop of Rome decreeth, or commaundeth, the same is to be received, and believed, without enquiris whether it agree or impugn holy scripture. I finde no reason of rejecting the scripture but this: that doth will, hateth the light. Such are the shiffts of Heretikes, to uphold the kingdome

13. **Banner.** P

done of Satan. Carion saith, that by imitation of some
going before, there sprong vp many orders, which com-
monly commeth to passe, as oft as new thinges begin to
be had in admiration. But as there is nothing amonge
humain things firme and permanent in his former state:
so at this day we see many orders of Monkes, to lay aside
their state and doctrines.

Carion Chro-
nic. lib. 3.

The Church of Rome heretofore; at sundry times
hath set up divers orders of Monkes, Friars, and religi-
ous men, whose rules are now stale, and credit worne a-
way with the stripping of, of their counterfeit wrode, and
dayly decaideth, so that Babylon her self hath her founda-
tions of idolatrie and superstition shaken, and the Angell
in the Revelation is at hand, casting her as it were a
milston into the bottomlesse sea of her enemys confusion.
Your order lastly steps forth, marching like ioly chayn-
pions, bumbasted with the traditions of men, and reviv-
ing the old dreggs of the Romish religion: but ye are al-
redy espoyed, your persons, your packes, your pinnes are
poynted at with the finger. Your father was
Ignatius Layola, your name Iesuites,
your number how many so-
ever, it forjeth not. For
many are called: but
few are cho-

Ranekar. 18

The Iesuites

The vow and Oth of

the Iesuites.

Cap. 2.



Nicopb. Ec-
cle. b. f.

It is greatly to bee lamented, that the church of God, for whose chalme hath purchased libertie by the inestimable price of his most precious blood, should be so clogged & burdened with tradicions of men, as bowes and other such trashes, by which satan by meanes of his hypocritical ministers hath brought in, to tye & snare the cosciences of silly christians. And whereas the holy men of old, as Nicephorus propheth, had rules at their choyce and frē will of eating, drinking, fasting, working and appareling them selves, as it seemed best unto them selves (yet alwayes a moderation and decencie retained) the age following brought in a restraint: first in apparel, then in meates, afterwarde in speciall poyntes as it appeareth in the substance of their orders set forth with sundry superstitious ceremonies. First of all (good christian reader) I will display what I finde written in late writers of this newe sound order and upstarting Iesuites. Afterwardes, what there of is to be considered. Afore this order was confirmed by Paulus y third, when as Ignatius Layola, & his compa-
nions wente on pilgrimage to Ierusalem, there were seauen of them shorne Priesters at Venice, by Ve-
gallus Archiepiscopus Rosanensis, and there, as
Andra-

25. Banner.

Andradius fugitib: Perpetuam sponte mea, pauperis etem
Deo ante ois pedes promiserunt. They vowed vnto God, Jacob, Payne,
at his feet perpetuall & willing pouerfull signayme the ffor. Andradius
etie knyfeth thus vnto Payne. Whosoeuer in our soci- Orthodo.
etie they which we desire to be honoured with the name explic. lib. 1.
of Iesu, will play the soldier of God vnder the banner pag. 19.
of the crasse, I and serue the onelie Lorde and his Vicar Ex. balle. 1.
on earth, the Bishop of Rome. After hee hath taken confir.
ypon him the solemne vowe of perpetuall conti-
nencies, let him consider with himselfe that hee is a
portion of a societie chiefe for this purpose ordayned
that hee specially applye himselfe to the benefite of
soules in life and christian doctrine, the spreading of
the fayth by publike Sermons & ministerie of the word
of God, by spiritual exercizes and works of charitie, and
namely, by instructing of children and the ruder sort
in Christianitie, and by hearing of confession, & giving
Ghostly comforte vnto the faythfull. Also, let him first
have a care of G O D, next of his order, which is a
kinde of way vnto him, alwayes laying before his eyes
this end ordayned of God for him, and with all might
of him to bee attayned vnto. Yet let every one be-
have himselfe according vnto the grace ministred him
of the spirite & the proper degree of his calling, least that
some shew a zeale, and not according vnto knowledge.
Let the iudgement or sentence touching every proper
degree, the bestowing and the distributing of Offi-
ces, lye in the hande of the Pronost or Prelate, whom
wee haue too choose, that decencie and order enty
bee kepte in euerye societie that is well establisched.
A perillous sorte of people ~~are~~ Behold: holme they
woulde creepe into fauour with this fayre shew of
holinesse. They serue G O D (as they say) and they
serue also the Pope. they will take oppou them too
25. B 3. preach

The Jesuites

preach, and so thurst in traditions, they will heare confession and so understand secretes, they will be Schole-maisters and so pervert youth ; they will play small game rather then they will sit out, and alldowynge to the Pope and he to send to the Dietell, and to come into the world unto thy drift and purpose. Christian Franken with

Christ frank. tch : *Totum autem corpus sacerdotis, &c.* The whole bo-
colloq. Iesu-
ne, pag. 23. dic of the Societie, beside, the general who is head and
principall of this order conteyneth in in all sixe sortes of

men, whereof the first doe professe fourte voweis : the
second professe three voweis : The third are coadiutors
spirituall : The fourth coadiutors temporall : The fift
schollers : The sixt, Nouices : The Professors of fourte
voweis are so called, because that beside the three com-
mon voweis, of puerite, chastitie, and obedience : they
vowe peculiarily , first, to the Bishoppe of Rome obedi-
cence, &c. Next, to their Father generall the renouncing
of honour, that they may not become cardinalles out
of the societie. Neuerthelesse, by this very name they are
made cardinalles in the societie, by whom the Gen-
eral is elected : which is a Pope among them . And
that this Lordlinesse raigneth amongest them, it appea-
rith in an other place by their owne confession . Let e-
xplie. lib. I.

Jacob, Payne 4
And ad lib. 5
Orthod.
explic. lib. I.
Pag. 43.

promise that hee will at no
time confesse neither directly, neither indirectly with
the Bishoppe of Rome , of anie sending foorth, but
cast all their care vpon G O D , next the Bishop as
his Vicar, Thidly, the Prouost of the societie. The which
Prouost as wel as the rest, must promise that he also con-
fesse not with the sayde Bishoppe touching his owne
sending foorth, without hee make the societie priuie
therewto.

Furthermore, as the flattering Canonists haue said
of the Pope, so doth these Jesuites holde of their Prouost,

as

Banner.

in Frankentopeth: What thinges soever the superior *Collag. Jesuit.*
comandeth, & whatsoever he doth, must not onely *not* pag. 28.
be judged (much less reprehended) but be presupponed
and taken for good & holy things. Now to proceede
further in these sortes of men. The professors of three
vowes, are Bishops in the societie, Coadjutors spirituall
(under which name are comprehended all priests, pro-
fessors of chalnitie, and teachers of the inferiour artes
(not professed) having first vowed pueritie, chastite
and obediencie, as they are most apte and diligent, so
are they the sooner to be admitted to the possession of the
Jesuites. Scholers and Novices are brought up at home
that there shoulde be want of supply. This is of their
shoulde, and gaue us so much as yet came to my hande.
and now direct my pen unto these professed Jesuites. You
serve the Pope, you obey your prouost, you plead power-
tie, you preted continence, you haue yoked your selues, &
become as it were \wp slaves of men. That which among
men is called a promise in respect of God is called a vow.
And whereas there are promises in general \wp which we
booke in Baptisme, hauing the grounde and warrant
thereof in holy Scripture, you haue tied your selues to
speciall, and such a kind of vow as Ricardus defineth: *Ex
propositis supererogatoriis*: Appertaineth vnto a purpose a-
boute to performing ouer & beside that which God coman-
ded. Which may better be said *Supererrogatio*, \wp is ouer-
arrogat & presumptuous. For whatsoever may be re-
quired for the framing of a godly & holy life, is contayned in
the lawe, & what is not of lawe, is beside the lawe, as
thought necessary to saluation is sinne: but your vow hath
not any grounde in the lawe, it is not of lawe, it is be-
side the lawe, and you repose therein great perfection &
holines, therefore doth it necessarily followe that it is sin-
ful, and not to be accepted of the Lord. And to the end that
I. Corinth. 7. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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The fefuites

Tertul. lib. 2.
aduers. Mar-
cion.

Ierom. in E-
zech. lib. 6.

Psal. 50. 57.
Genes. 2. 8.
Psal. 119.
2. Paralip. 15
2. Esdr. 10.
Psal. 116. 50
51.

Deut. 23.
Eccle. 5.
Psal. 66.
2. Reg. 15.
2. Paralip. 25.
Lemir. 7. 22.
23. 57.
Num. 15.
2. Reg. 1.

Deut. 11.

2. Paralip. 31

Canis. 17.

Quesst. 1. vo-

uentibus. &

seq. dist. 27

cap. videnti-

bus.

Concil. Ara-

usic. canon. 11

might be the better called from devising of new mythes
and new orders, God hath enclosed the path way to righ-
teousnesse in the simple obedience of his will revealed.
Tertullian and Ierome doe yelde the reason why God
injoyned the Iewes so many sacrifices and ceremonies
of olde: it was to kepe that busie nation occupied, and to
withdraw them from heathenish idolatrie and deuises of
transbrazme, and yet for all this they fell to traditions:
so you, by their example leane the woorde of God, the sa-
craments, as they are delivered in the new testament,
the spirituall sacrifices of the faythful, the libertie graun-
ted unto the people of God, and yelde your neches wil-
der such burthens, as neither you, nor your forefathers
were able to beare. Ver that doothlye muste haue before
his ries, first to whom he doothlye to God, who accepteth
of none without warrant of, and in his woorde. The
boyles in the olde Testament which were either volun-
tarie or morall, or ceremoniall, are not without the ex-
preesse warrant of the woorde. And yours are not (for all
your fayre shewe) to G D D, but to the hope, to your
Drouost, sometimes to fainctes without warrante of
Gods woorde, and without knowledge whether through-
out your life time, yee shalbe able to perforne them. The
daunger of the other side is so, that if ye transgresse and
breake your boyle ye are as your cannon lawe saith: in
the state of damnation. Secondly heis to consider
what he is that boyleth. Man: couered with fleshe, com-
passed with skinne, full of frailtie, subiect to falles and lo-
den with iniquitie. We may not then bind our selues to
inconueniences. The councell Arauficanum hath very
well tended the abilitie of man wheret it decreed: *Nemo*
quisquam Domini recte voverit, nisi ab ipso accepereit, sicut
legitur: quae de manu tua accepimus domini nosteri. No man
hath rightly vowed any thing vnto the Lorde, valesic hec
hath

Banner.

hath received it of him, as it is read: the things we have received at thy hands, we render unto thee. But sith that some things are by Gods goodness given vs, & other some thinges by his equitie denied vs, let every one, as Paule commaundeth have respect to the measure of grace, given vnto hym, that hee tempt not the Lord his God. Thirdly let him weigh with what minde hee volveth, if hee will haue it allowed of God: for in that the Lords regardeth the heart, and not the outward shew, the heart must bee cleane before him, al hypocrisie, vaine glory, and opinion of holynesse reposeth in outwarde thinges must be abandoned. Here your orders of Monkes and Friers, your woorde & vestments, your restraining from wine, your abstinence from certayne meates, your fasting on certayne dayes, your obseruation of times, your barefoted, naked, or halfe naked tourneis, your pilgrimage to saints, your lowlye scripte pouertie, your girdle of continence, your counterfeite obedience, with all the rash volvess of romish professours must be layde aside. Olde father Ger-
John Gerson.
son complayned of such thinges in his time. I confesse, (saith hee) we may not denie, but that there are many thinges brought in among the simple christians, vnder coulour of religion, the laying aside wherof, were more holy. As your volvess are sound diuers, so your law in that behalfe is very confuse. Foolishe volvess are sometimes extreamely vrged and recounted for matters of great importance: the breach of a vow is in some cases veniall, in some other mortall: one while the inseritor priest, an other time the Wyshop may dispence, at other times it is a case reserved for the Pope: and againe it falleth out, that neither the Pope, no nor God himselfe (as you say) can dispense. Your law saith, that the vow of a mad man doeth not binde: if the chaung be permenit, for better the vow is not broken: if it be made in anger

C.

*1. Corinth. 10.
Deut. 6.
Math. 4.*

*Deregula.
cap. Iacet. de
inreiu. cap.
permenit.*

The Iesuites

*Glos. in cap.
duum. de
conuer. con-
inga.*

*21. q. 4. in
malis.*

*De voto. cap.
postulatis.*

*De voto. cap.
licet.*

*De regula
cap. licet.*

*Causa. 22.
qnaſt. 4. in
malis.*

Apocalypſ. 13

or heate of choller it doeth not holde: if the vowe bee filthy or shamefull, it must not bee performed: if a man vowe to visit the holy land, hee may bee excused, so that hee send thither the twentith parte of the fruites of his benefice: if a man vowe, and die before the fulfilling therof, the lyuing may performe it for him: lastly, if one vowe to goe on pylgrimage, an other may doe it for him. I woulde iouish M. Campion, that you, with the rest of my countenon of your societie renounced your Popish pylgrimes, and wearisome iourneys by sea and by land, and suffered the roging Iesuites beyond the seas, to performe your vowes. You are an Englishman borne, God hath endued you with sundry godly gistes, let not your nature be estranged, neyther goe yee about to thrust into this land forreime power, & such people as curse not only y ground wee tread vpon, but also our bodyes and soules, and are ready to cut all English throates, if they might haue access unto vs. Vee say yee haue vowed, yet heare what your law saith: *In malis promissis rescinde fidem: in turpi voto muta decretum: quod incaute vovisti, ne facias: impia est promissio que scelere adimpleteur.* In euill promises breake thy fayth, in a shamefull vowe alter thy minde, which thou hast vnauidedly vowed, doe not, that vowe is wicked, which is performed with mischiefe.

The rules of your order are not as yet come to my hands, but the oþ which all you take, that professe the Romish religion, I may not conceale from the reader, and reading it, I cannot chuse but lament, to see your flauerie and bondage, and the lively carater of Antichrist therby imprinted, not onely in the hand of the labourers, but in the forehead of professors and consciences of all those y buy and sell & traffike in his countreyes & dominions. In english thus. I. N. do firmly admit & embrace the Apostolike and Ecclesiastical traditions, and the rest of the obseruations and constitutions of the same church.

Also

Banner.

Also I doe admit the holy scripture according vnto that *Bulla pap*
sense, which the holy mother the Church hath and doth *quarta super*
hold it, to whome it appertaineth to iudge of the true *ordinatione*
sense, and interpretation of the holy scriptures, neyther *& pronostic-*
will I euer receaue or interpret it, but according vnto *ne doctorum*
the vnitorme consent of the fathers. I doe also professe, *& aliorum*
that there are truely and properly seauen sacraments of *christianorum*
the new law, ordayne by Iesus Christ our Lord, and for *artis & fa-*
the saluacion of mankinde, though not all to euery one, *cultus pre-*
necessary. To wit, baptisme, confirmation, the Lords sup- *cessorum. &c.*
per, penance, extreame vnfction, order and matrimonie,
and that they conferre grace, and of them, baptism, con-
firmation & order without sacrilege may not be reiter-
ated. I doe also receive and admit the received and allo-
wed rites of the catholike church in the solempne admi-
nistration of al the aforesaid sacraments. I doe embrace
and receive al & euery the things, which of original sinne
and iustification haue beene defined and decteed in the
holy synode of Trent. I professe in like sorte, that in the
massie there is offered vnto god, the true proper, propicia-
tory sacrifice for quick & dead. And that in the most holy
sacrament of the Eucharist there is truely really and sub-
stantially, the body and blood together with the soule
and diuinitie of our Lord Iesus christ, and that there is a
conuersion of the whole substance of bread into the bo-
die, and the whole substance of wine into blood, the
which conuersion, the catholike church calleth transub-
stantiation. I confesse with all, that vnder one onely kind
whole and perfect Christ, and the true sacrament is re-
cieued. I doe constantly hold purgatory, and that the
soules there detayned, are relieved by the prayers of the
faythful, and in like sorte, that the Saintes raigning to-
gether with christ, are to bee honoured and call-
led yppon, and that they pray vnto God for vs, and
that theyr relyques are to bee worshipped. I doe
firmely auouche, that the Images of Christ, and

The Jesuites

the mother of God alwayes a virgin, and also of other
Saintes are to bee had and retayned, and that we are to
give them due honour and worshippe. I doe affyrme,
that the facultie of pardons hath beene left by Christ in
the church, and that the vse of them is very wholsome to
christian people. I doe acknowledge the holy catholike
& Apostolike church of Rome, for the mother and mis-
tress of all churches. I doe promise and sweare true o-
bedience to the Byshop of Rome, successour of blessed
Peter, prince of the Apostles, & Vicar of Iesus Christ. I do
also vndoubtedly receiue and professe al that haue beene
delyuered, defined, and declared by the holy cannons &
generall councilles, and specially by the holy Synode of
Trent, and withal al things contrary and heresies what-
foeuer haue by the church beene condemned, rejected
and accursed, I also doe condemne, reject and accuse.
This true catholike fayth, without the which none can
be saued, the which I doe presently willingly professe and
truely holde, the same wholy and immaculate vnto the
last gaspe most constantly to retaine, teach and preach as
much as in me shall lye, I the same N. do promise vowe
& swere, so God me helpe, & the holy Gospels of God.
Now commeth Pope Impius 4. with his farewell. Let
it not be lawfull therefore for any man at all to infringe
this page or leafe of our ordinaunce, inbibition, dero-
gation, will, statute decree, and commaundement, or
with rash enterprise to contrary the same, if any therfore
presume to attempte the same, let him knowe that
he incurreth the indignation of almighty G O D and
of blessed Peter and Paule the Apostles. *Dat. Rom. apud*
s. Petrum. Anno 1569. Id. Nouem. Pontific nostri anno 5
God God, what periurie, Idolatrie, heresie, & blasphemy
there is contained in the aforesaide oth: And the spirit of
Antichrist is plainly revealed in the cursed conclusion fo-
lowing.

Banner.

lowing after.

In truthe such traditions as are contrary, and besides the word of God, though they be called Apostolike, are not to be received: that sense and exposition of the scriptures, which the Church of Rome deliuereth, is not the right and perfect vnderstanding: the Church (and especially as you deliuer it) the Church of Rome is not iudge of the scriptures: there are but two Sacraments, Baptisme, and the Lordes supper, the rest by you added are of an other kinde and nature, in which sense we may say, as Ierome saide of the Revelation: Looke howe many wordes we finde there, so many Sacramentes there are. The Sacraments confer not grace, as you imagine. *Ex opere operato*: the rites in the administration of the Sacraments retained in the Church of Rome, are childish, superstitious, and impious: that doctrine of originall sin and iustification, lately decreed in the councell of Trent, is blasphemous and abominable. The Massie is an Idoll, and the sacrifice there pretended for quicke and dead is a deceiving of the people: the Eucharist is not reall, substantiall with the soule and diuinitie of Jesus Christ neither transubstantiated: the Sacrament is not perfect, when it is deliuered vnder one kinde: Purgatorie is a fable, neyther are the soules of the departed, relieved by the prayers of the lyving: the Saintes are not to be invocated, their reliques are not to be worshipped, neither Images to be adored: Popes pardons are to no purpose, but a deluding of Gods people, and the filling of the poke: Rome is neither catholike, apostolike, nor the Lady and mistresse of al other Churches: the Pope is not the true successor of Peter, neither the Vicar of Jesus Christ: to receive what Rome receiueth, and condemne what shes condemneth, is to deliuer Barrabas, and crucifie Christ: to embrace the afoxe sayde doctrine is daungerous, malitiously.

The Iesuites

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much as in me shall lye , I the same N. do promise vowe
& swere , so God me helpe , & the holy Gospels of God .
Now commeth Iope Impius 4. with his farewell . Let
it not be lawfull therefore for any man at all to infringe
this page or leafe of our ordinaunce , inhibition , deroga-
tion , will , statute decree , and commaundement , or
with rash enterprise to contrary the same , if any therfore
presume to attempte the same , let him knowe that
he incurreth the indignation of almighty G O D and
of blessed Peter and Paule the Apostles . *Dat. Rom. apud*
s. Petrum. Anno 1569. Id. Nouem. Pontific nostri anno 5
God God , what periurie , Idolatrie , heresie , & blasphemy
there is contained in the aforesaide oth : And the spirit of
Antichrist is plainly revealed in the cursed conclusion fo-
lowing

Banner.

lowing after.

In truthe such traditions as are contrary, and besides the word of God, though they be called Apostolike, are not to be received: that sense and exposition of the scriptures, which the Church of Rome delivereth, is not the right and perfect understanding: the Church (and especially as you deliver it) the Church of Rome is not iudge of the scriptures: there are but two Sacraments, Baptisme, and the Lordes supper, the rest by you added are of an other kinde and nature, in which sense we may say, as Ierome saide of the Reuelation: Looke howe many wordes we finde there, so many Sacramentes there are, The Sacraments confer not grace, as you imagine. *Ex opere operato*: the rites in the administration of the Sacraments retained in the Church of Rome, are chidish, superstitious, and impious: that doctrine of originall sin and iustification, lately decreed in the councell of Trent, is blasphemous and abhominable. The Mass is an Idoll, and the sacrifice there pretended for quicke and dead is a deceiving of the people: the Eucharist is not reall substantiall with the soule and diuinitie of Jesus Christ neither transubstantiated: the Sacrament is not perfect, when it is delivered vnder one kinde: Purgatorie is a fable, neyther are the soules of the departed, relieved by the prayers of the living: the Saintes are not to be invocated, their reliques are not to be worshipped, neither Images to be adored: Popes pardons are to no purpose, but a deluding of Gods people, and the filling of the poke: Rome is neither catholike, apostolike, nor the Lady and mistresse of al other Churches: the Pope is not the true successour of Peter, neither the Vicar of Jesus Christ: to receive what Rome receiuereth, and condemne what shes condemneth, is to deliuere Barabas, and crucifie Christ: to embraze the afoxe sayde doctrine is daungerous, mali-

C.3.

tiously

The Jesuites

ciously to impugne the trueth of the contrary, and with Pharao therin to harden the heart against the Lord, and lastly to deny the trueth, and blaspheme the maiestie of Iesus, is unpardonable for ever. It is a dreadfull thing to fall into the handes of the living God.

Heb. 10.

De Iure iur. C. quemadmodum.

2. Reg. 15.

Actes. 23.

Act. 5.

Our Cannon law in a certaine case beth a shiste to auoyde perjurie, where the partie sweareth, and secretly with himselfe understandeth: *si obseruandum est*, if it bee lawfull to be obserued.

Peraduenture ye may be found in the number of the two hundred, which went with Absalon from Ierusalem to Hebron (as he made them beleue) to perform his vow. They were (as the Stoie saith) of simple heartes and mindes, and altogether ignoraunt of the cause, which in very dede was to rebell against Dauid, their soueraigne & the annoyncted of God. Of whome it is thought, when they vnderstood the pretence, þ they repented: but if by the way they had biene taken, they had biene to be charged with rebellion Examine, I beseech you the nature of your vowes and othes, it happily may fall out, that yee shall find your self deceipted and abused by others, if in time ye conforme your selfe, there is hope of grace. The question is not whether vowes are to be kept, but what vowes they be that are made, and stand with the word of God, and are true vowes. To vow and sweare with the Pharis, neither to eate bread neither to drinke wine afore they had killed Paule, is very impious and contrary to the commandement, therefore no godly promise, neyther to be performed.

I woulde wish you vsed meanes by calling your selfe home, and to auoid the heauy hand of the Lord, withstand al errors that impugne the manifest trueth in the word of God, and fly from them. Peter answered the high priest we ought to obey God, rather then men. Augustine te-
cheth

Banner.

ceſt vs to anſwere the Emperour, if he p̄ſcribed ought
contrary to the word of God. Pardon O Emperour, thou
threatnest prison, but God threatneth hell. Saint Paule
ſaith: Though we, or an Angell from heauen preach vnto
you, otherwife then we haue preached vnto you, let
him be accursed. Ambroſe ſaith: We condemne al new
thinges, which christ hath not taught: for Christ is the
way vnto the faythful. If therfore Christ hath not taught
that which we teach, yea we our ſelues will account it de-
testable. I will not ſtand p̄ſently to conſute the ſeveral
pointes of the aforesayde pernicious oþ, but refer them
to the laſt tract of this booke, where I purpoſe to examine
your doctrine. In the meane while take the Cenſure of
Cardinall Vergerius, Pope Paulus 3. legate, that conſir-
med your order. *Poptere a repudianda tanquam falſa, quia a Verger. resp.
Romana creditur ecclesia, que nimurum ſolet credere diuersa ad lib. Anti-
& contraria hijs, qua docuit Dei filius.* Therefore are thofe *christ. Rom.*
thinges to be reieced, as falſe, because they are belie-
ued of the church of Rome, which truely is
wont to beleeue, repugnant and con-
trary things to theſe, which the
ſonne of God hath
taught.

Causa. 11. q.

3. quireſiſtis.

Galat. 1.

*Ambroſe de
viduis, lib. 4.*

The Jesuites

The hypocrisie and superstition of the Jesuites.

Cap.3.



Iwoulde require a longe tyme and great leasure sufficiently to dilate of this Jesuiticall sect, the hypocrisie and superstition of Monkes and Fryers, with all other irreligious orders. But that I may orderly procede herein, by way of preamble, I will consider of the present occasion, which moued mee so spedily to take penne in hand. The Autho: of the Pamphlet, entituled A briefe Censure, printed, as hee saith at Doway, by Iohn Lyon, and that *Cum privilegio*, playeth his part egregiously.

Their dealing in saying they come from far, and that their booke was printed beyond the seas, together with that whiche they reporte of the antiquitie of their doctrine we may beholde in the craftie Gabaonits, who being neighbours of Iosua, and adioyning vpon Israel, came to entreate of peace, taking old sackes vpon their Asses, old bottels for wine, old clouted shooes, old rayment, saying vnto Iosua, we are come from a very farre country, all was old, so would they make vs beleue. For they loade Romish Asses with old sackes full of traditions, their old bottelles are broken cesterns, their wine is egre, their

Masse

Iosu.9.

Banner.

Passe is an old clowted shew, their old rayment is an
uite full of counterfeite holynes, al is so old, that it stinks
so; stalnes. And now so; sooth they come from far, I feare
me it is from the devil, and that is very farre from God.
Paulus Florenus saith of the Iesuites: This our Iesuiti-
call religion is altogether made of superstition, hypocri-
sic, and a certaine taig ned and painted holynes. Againe;
there is no man at all fit for this religion, but he that hath
a naturall inclination to hypocrisy and superstition, got-
ten either by seruile education, or taken by some blos-
kishnes of minde. This we may see in Ignatius Layola
the Spaniard, which of all other nations is most super-
stitious, and tyrannous in vrging the drugges of Rome,
and the drunken cuppe of the strumpet of Babylon. Fro
a true chrisitian and a professore of the Gospell (be he an
Englishman, or what other nation soever) shall finde
more fauour among the Papistes in Fraunce, with the
Pope at Rome, and the Turke in his dominions, then a-
mong the inquisitors in Spayne. And whome hath Sar-
tan thought fittest to sow his tares of hypocrisy and super-
stition, now in the end of the world, then Layola the Spa-
niard, and father of Iesuites. They make an Iddoll of
the Pope, so that Christian Franken being a Iesuite, and
seeing the worship that was done unto him, saith: I ve-
rily tooke him for christ, or rather some greater thing.
I wil passe ouer their Idolatrie and superstition, in wor-
shipping *La Madonna di Loreto*, our Lady of Laretum in
Italy. Gregorius de Valentia, the Iesuite is, not ashamed
to defend in thre sev'ral tractes, that the adoration of
the sacrament, the honouring of Saintes, and the wor-
shipping of Images and reliques is no Idolatrie: con-
cluding most blasphemously in on respect: prayse be vnto
God, and to the most blessed virgin Mary, vponing the
D. creature

Colleg Iesu.
inc. pag. 10.

Pag. 13.

Pag. 40.

Grego. de va-
lent. de idolatri-
e cont. scđt. dñs.

The Iesuites

Christ. Fran. creature, as partaker of prayse with the creator. I will
de bestial idol not speake of the two brasen pyllers at Rome, full (as
pag. 57. they say) of holy earth, dyed with the blood of Christ, so
that they haue two Christes, the one dead and dissolved
to earth, the other aliue, and sitting at the right hande of
the father. *Franciscus Xauir*, the Iesuite, hauing nu-
gated the heathenish Indians in Idolatrie, was recounted
among them (saith Payua) as an other Frauncis, the Fa-
ther of Minorites, so that they honour and worship most
reliously his corpes, which as yet not without a mira-
cle is kept whole. Welcom if who will. The Jesuiticall
miracles of Goncallus de Silueria the Portingale, are ve-
ry ridiculous, where it is reported, that hee tyed his holy
vestments (belike the Cope and surplesse) about his head,
and swamme ouer a great water in the Indies: againe,
that hee went into a pottage pot, gaue himselfe to the ri-
uer, & that the swift streame caried him to the land. But
lastly hee used such iugling feates & apish toies at his seruice
in y kingdom of Manamocapia, y they tooke him for a con-
surer, and cast him into the water, where neither pot nor
porteuse, nor cope nor surplesse could saue his life. This is
that order, which no man adayes is counted only holy. This

M. Stapleton in the fourth
in the fourth
book of the
counseblast. that order, which no man adayes is counted only holy. This
is y order which M. Stapleton with vased ries, or rather
as it were a man frighted out of a sullen dumpe, won-
dred at, where hee wondred: Surely if a man would deep-
ly and throughly weigh and consider the greatness of this
benefit, he might well doubt, whether after the creation
of the world & the redemption of mankind, by the passi-
on of Christ, there be any one benefit or worke of God
more wonderfull then this: or whether there be any one
state or vocation in Christes church, after the Apostles

Colloq. Iesu. more worthy laude and praise then these Iesuites. Yet
itic. epist. de Christian Franken protesteth before God, that this order
dis. is nothing els, but an hidde or cloaked poysone vnder the
divine name of Iesu. that it is: a pharisaicall sect, full of
guile

Banner. P

guyle and falsehood. Againe, saith he: None of all the Iesuites, truthe and conscience being against them, dareth or shalbe able truely and sincerely to answere it. I may not haue forgot Theatinus the hypocrite: and now to you M. Censurer. You charge me very deeply, that in mine answere to M. Campion, I shoulde cal Theatinus a Iesuite: your wordes are these. He blushest not to put in print so notorious an vntrueth in the sight of all the world, and to repeat, vrge & amplifie the same so often in his booke saying: that one Theatinus a Iesuite hypocritically got to be cardinall and Pope, meaning thereby, *Paulus quartus*, called before *Iohannes Petrus Caraffa*, of the order of Theatines, and not of Iesuits, which al the world knoweth to be two seuerall and distinct orders of religion, and therfote M. Hammer with frier Bale, whom he citeth in the margent may be ashamed of so false a slader, both towards the man, and also the religion. In this your grane censure and great lvsdom, you seeme not to denie but that hee was an hypocrite, you wil in no wise graunt that hee was a Iesuite. You tearing my allegation an vntrueth, you reiect mine Author Ioh Bale, quoted in the margent, & insteade therof you placed Payua, a Iesuit, and a pertiall writer, whom you wil needes haue credited. *Chesnizius*, *Sleidan*, *Celius*, *Vergerius*, *Herebradus*, *Bale*, with others, do cal him a Iesuite: yet are you so wedded to your will, that one Payua with you shall haue the pise, and weigh al these learned writers. It appeareth in truthe, that first hee was a Iesuite, afterwards, as the manner is of vaine and vnsittable heades, hauing no sure ground nor stay of Gods word, he fel to dewising a purer trade of lyfe, which after him were called Theatines. Yet againe, that ye may more plainly conceiue the truthe, hee fell first from the common trade of Christian life, to play the Iesuite: secondly, from the Jesuiticall sect, to be a Theatine: thirdly from an hypocritical Theatine to be Pope. These

*In the booke
intitled The
Briefe Cam-
sare. &c.*

*Mar. Chenn.
John Sleid.
Cet. secund.
Car. P. Paul.
verg. Jacob.
Herebr.
Ioh. Bale.*

The Jesuites

Jacob, Payna
Andrad.lib.
I. Orthod.
explic.

circumstances in summe shall appeare in the workes of Andradius the Jesuite, where hee wrieth: There were certaine men, who being inflamed with kindled desire of holynesse, were woont oftentimes to meeete together in some secreete place, seuered from the common sorte of people, to the ende they might earnestly occupy themselves in prayers, ministratiōn of the sacraments, & other works of charitie. The which company was therfore cal- led: *Dīmī amoris sodalitas*, the societie of diuine loue: by whose example, Paulus the 4. who the was called Iohannes Petruscaraffa, being stirred vp, ioined himself to their number or company. When he had, for a certaine space exercised himselfe in those noble workes, foure of those holy and religious men, to wit, this Paulus the 4. who then was byshop Theatinus, Caietanus, Bonifacius, and Paulus Romanus, being stirred vp. I wot not by what perticuler kinde of instigation of the holy spirit, being inflamed with a singuler desire of heavenly loue, being moved with a great and a iust kinde of sorowe or griefe, that this our sacred order of cleargie had so filthily degenerated from the first sinceritie and puritie of old, and decayed, to the great hurt of the church, beganne a notable kinde of order, wherby they might in some part conserue and call againe the auncient integritie. Againe, when they had giuen all their substance in common to be distributed, as euery ones necessitie required, and layde aside all cares touching humaine afaires, they gaue themselves wholly to sonntidiuine prai- ses, and heavenly meditations, and tooke in hand in all respect that trade of life, which they iudged to be most like vnto the puritie of old. Whervpon they were called Regular priests. Yet because Paulus the fourth, bishop of Rome having the forsaken his byshoprike of Theatum, tooke himselfe to this order, with great wonder of all men, they were all called Theatines.

Banner.

so farre hee. Here Andradius iustifieth that which hath
beene already said of Theatinus the Hypocrite. First,
that the brotherhod whereto hee linked himselfe, was
called: *Divini amoris sodalitas*, The societie of holie loue.
Osorius, Christian Franken, and Payua doe call your so-
cietie, *Sodalitatem*, your selues confess that because of
the great loue and charitie among you, your societie is
honoured with the name of Iesus. Secondly, vnder pre-
tence of holiness, he forsooke his Bishopricke, it cannot
be denied. Thirdly, he fel to a purer order, so Payua con-
fesseth, which he thought to bee most like, or neerest the
puritie of olde. Lastly, he was werie of this puritie and
became Pope, so that men wondred not so much at his
holiness before, as they did nowe at his pride. And in I-
taly vnto this day there arose of him a Prouerbe, that if
any mention be made of any famous hypocrite they chal-
lenge him: Theatino. Yet one thing more of him I may not
conceale from the Reader. bee being at Venice, his sa-
crificing Priestes hearing confession, were wouente to re-
ueale vnto him, all that in secrete was delivered vnto
them, and he at certayne times woulde verie solemnly
with colour of great holiness, geue the parties to under-
stand thereof, so that theyooke him for a Prophet. And
among many others there was one (saith the story) who
prostrated himselfe before him: *Eumq; adorat, clamans: o-
portere cum esse alterum Christum*. And worshippeth him,
crying out, that he ought to be an other Christ. Moreo-
uer the hypocrisy of this order appeareth in their volun-
tarie whipping and scourging called among them disci-
pline and penance, the which as Christian Franken te-
stifieth, cost many youthes their liues in their yeres of
probation. And he also himself had hardly escaped death
had he not through friendship beeene remoued from the
Colledge in Rome to a place in Campana. I haue often-

D 3 times

Oserius Epi.
lib. Andrad.
de defens.

Trident. fidei.
(christ. Frank.
Colleg. Iesu.

Pag. 5.
Iacob. P.
Andrad. I. b.
I. Orthod.
explic. fa. 35.

Cal. Secund.
Cur. dialog.
Pasquill ex-
tract.

The Jesuites

Christ. Fran.
in epist. &
Colloq. Ies.
pag. 39.

3. Reg. 18.

Job. 17.

Christ. in
Matth.

Gregor. in
Euangel.
hom. 32.

Augustin.

times trembled (saith he) Recordans nostrorum flagellorum quibus tanquam cultris & lanceolis in nostra ipsi terga sanguientes non parum aliquando sanguinis elicimus. Whē I cal our whips to remembrance wherby as it were with kniues & launcers we our selues cruelly rent, our owne backs & draw thēce not a litle blood, the priests of Baal were wont to doe þ like, so; when they called vpō Baal in the cōflict betweene them & Helias the Prophet, they mangled themselues with kniues and launcers (saith þ Story) *Donec perfundentur sanguine.* Vntil they were all bloodie. Wil God (saith Job speaking of the like beha- vour in an hypocrite) heare his crie? The manner of þ Scripture is to answere þ negative wō silēce, as much to say, no. The Heretikes Flagelliferi, were of the same dis- position, and therefore wō;thely to bee condemned. The righteouſnes of the Phariseis saith Chrysostō cōſiſted in part: *In corporis afflictione non in mandatorū obſeruatione.* In affliction of the body not in obſeruation of the com- mādemēts. I could like this Iſuitical ſect vnto Simon of Syren of whō Gregory wriſteth *Simon crucem portans ne quaquā moritur, ſic omnis hypocrita corpus quidē per abſtinentiā afficit, ſed tamen per amorem glorie, mundo viuit.* Si- mó bearing the croſſe dieth not, euē ſo euery hypocrite afflicteſt his bodie through abſtinenſe, but yet liveth to the world through deſire of glorie. Augustine & Jerome doe wriſte of certain hypocrites called Sarabata, who at certaine ſolēne ſeafles were wont to repayze to Ieruſa- lem their proſtrating theſelues, wringing their handes, yelding ſcratches & deepe ſighes, pulling þ heare of their headeſ & of their beards, & renting with their mayles the ſkin & fleſh of their faces, & after þ by this quileſuſ mean they had ſtirred mēſ minds to deuotio, liberality & god opiniō of the, they would depart. Here not only þ law of God which cōdēneth al ſuch counterfeite afflictio, but al- ſo þ law of nature is broken which ſo;biddeſt man to ob- fer

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fer iniury or violence to himselfe. This penance or affliction bewrayeth it selfe and is prooued pharisaiall in that it is openly done in the sight of the world, that man may conceiue therof an holy opinion. For the Pharisies geuing almes, had the trumpet of vaine glorie sounde in their cares: when they prayed they stode in the corners of the streetes, that passengers might beholde them: when they would be honoured with gloriouſ titles, they walked abrode to be saluted of men in the market place. Furthermore these Iſuites in habite and order, toyne with the Pharisies, as they were knowne by their Philacteries and order after the Etymologic of their name (denided fro the common ſort of people) much like vnto munkes as Theophilactus writeth: so this Iſuitical ſect is deſcired by their long jackets, their courſe ſtoe, *Theophilact.* kinges, their thicke cobled ſhoes, their long clokes with claspes vnder y chin, their ſorbonical tippet, their coptanned quoyſe, their brode brimde hat, which oftentimes (as it is thought) for humilitie ſake they beare in their handes through the ſtreetes full of (hypocracie) I would ſay curteſie, when there is none to be ſaluted. To euerie man they ſay: God & our Lady bleſſe yee. Their habite & their order is no leſſe holie then y of the pharisies. As I haue ſaid heretofore to M. Campion y opinioñ therof, I mean of irreligious orders, hath bewitched not onely meane perſons, but alſo great perſonages, and princes.

For Franciscus Marques of Mantua, Albertus Pius *John Sleid.* Prince of the Carpies, and the great Clarke, Christo- *lib. 12.* phorus Longolius charged their executors to burye the in Saint Francis weede, they hoped (ſayth the ſtorie) to obtain remiſſion of ſinne, if they were buryed in a gray friers cote. Here M. Censurer taketh occaſion to laye downe his vnaudited iudgement. Whereas to this purpoſe I alleaged Aquinas without quoting the place, he bewrayeth his ignorance in denying the allegation,

the

Matth. 6.
Mark. 12.

The Jesuites

the which as it appeareth he never read: his wordes are these, where he speaketh of the answere to M. Campions challenge. He is not ashamed to auouche without

*In the booke
intituled: A
briefe cōſuſe.
&c.*

citing the place that S. Thomas of Aquine holdeth, the

wearing of Frauncis or Dominikes cowle to haue pow-
er to remoue sinne as wel as the sacrament of Baptisme,

I returne the shame to the Church of Rome, & Aquine,

the Frier who maintaineth this superstitious opinion.

And as for you M. Censurer you were best pleade igno-

rance and say: *Non putaram*. Aquinas hath herof a large

discourse where first he sheweth the degrees to attayne

vnto the perfection of holinesse, by comparing this pro-

fessed vowe or order of Punkerie and Fratrie with the

Sacrament of Baptisme. Secondly, hee entreateth of

the necessitie of fulfilling this vowe, saying: *Implere id*

quod vovetur necessitatis est. The professed is of necessi-

tie to performe that which is vowed againe: *Post votum*

non potest aliquis finem salutis consequi, nisi impleat votum.

After the vowe be made, a man cannot attayne the end

of saluation or soule health, vnlesse hee fulfill the vowe.

And to salue the breach thereof he sayeth: *Hoc non dero-*

gat bonitati voti, sicut nec derogat bonitati Baptismi quod

aliqui post Baptismum grauius peccant. This doeth not

preiudice the goodnessse of the vowe, no more then it

derogateth the goodnessse of Baptisme, that some after

Baptisme doe more grieuously offend. Thirldly, hee de-

clareth the power and vertue of this vowe or order: *Ra-*

tionabiliter autem dici potest quod etiam per ingressum re-

ligionis aliquis consequatur remissionem omnium peccate-

rum. It may reasonably be faide that by entring into

vowe or order of Religion, a man may obtayne remis-

ſion of all his sinnes. Hee yeldeth a reason of the same:

Euen as with certeine almes deedes a man may foorth-

with make satisfaction for his sinnes, according vnto

that

Ibidem.

*24. 24. de
ingress. relig.
quæſt. 189.*

Banner.

that in the fourth of Daniell : redeeme thine offences with almes deedes : much the rather in making satisfaction for al sinnes , it is sufficient that a man bequeath himselfe wholly to diuine seruice , by entring into holy order, which passeth all manner of satisfaction. Lastly he concludeth that, which I haue heretofore alleadged , as his opinion. *Legitur in viis patrum quod eandem gratiam consequuntur religiones intrantes quam consequuntur baptizati.* It is read in the lyues of fathers, that such as enter into holy order , doe obtaine the same grace, the which such as are baptized doe attaine vnto. It should appere M. Censurer, that yee are but a novice: you were best confir with the old singcantes , and learn further of their order. This was the received opinion of that age, as wee may gather by that , which the Monkes demanded of Barnard:you will heare this of me (faith hee) Wherupon among other the ordinances of penitence it commeth to pas, that monastical disciplin deserued this prerogatiue, that it shold be called second baptisme. As I suppose, because of the perfect renouncing of the world, & the passing excellencie of the spirituall life, wherwith this conuersione excelling all other kindes of humane trade of lyfe , maketh the professours and embracers thereof like vnto Angels, vnylike vnto men : yea, it reformeth the Image of God in man , *conformans nos Christo in istis baptismi*, coforming vs vnto christ like baptisme. And we are as it were the seconde time baptized , whilst by mortifying our earthly members, which are vpon earth: we again put on christ, being set a new after the similitud of his death. And withall, as in baptisme we are pulled out from the power of darknes, and translated into the kingdome of eternall light : so by a certaine new byrth of this holy vow or order , wee passe in like sorte out of the

E· darknesse

Barnard do
praecep^r &
dispens.

The Iesuites

Confirmat.
Ord.

Bernard.de
Bust,in Ro-
sar.

Albert.
Pigh. contro-
uers.14.
Petr.a Soto.
confess.Ca,
ebol.
Alphons.de
Castr.ad-
uers.heres.
lib.1.cap.9.
Rom.3.
Rom.4.
Rom.5.
1.Corinth.15.
Galat.2.3.4.
5.
Alphons.de
Castr.aduer.
heres.lib.1.
cap.9.

darkenesse not of one orginall, but of many actuall sinnes into the light of vertues. When the p^rofessed solemnly dooweth, the Wyshop answereth: And I promise thee the kingdome of heauen and life euerlasting, if thou obserue these thinges. Againe: in the monasticall absolution it is sayde: The rygor of the vow, the merit of the order be vnto thee for remission of sinne, and rewarde of euerlasting life. *Bernardinus de Busto* is of this opin:ō. The irreli- gious man alwaies when he remembreth that he hath vowed, and is therwith quiet, and would do it afresh, if hee had not done it before, for euery such turne he obtaineth full remission of all his sinnes. Albertus Pighius hath thought no leste, and of late Petrus a Soto, who left both like and lewde opinion at the councel of Trent, hath writen the like in his catholike confession. We may justly with Alfonsus de Castro call this dealing blasphemie: for if S. Paule pronounced, as concerning the workes of the law, which were commaunded from aboue: If righteous- nesse come by the law, then Christ died in vaine: How much þ more with grieve we may not only cōplainte, but cry out: if boves and religious orders haue no warrante frō aboue, but þ deaties of mans braine be a ful satisfac- tion for al sinne, and deseruing a plenarie remission (for so they write) of originall and actuall misdeedes, then Christ dyed vnto them in vaine. Again of the boves and orders of Monkes and Fryers be equiualent or of lyke force with baptisme for the purchasing of remission, *ap-
ena & culpa* (as they would make vs belieue) then sayth is to no purpose, the preaching of the word is in vaine, and the use of the Sacramentes is done away. I cannot, but stomacke them (sayth Alfonsus de Castro) who to sette forth theyr order, are not ashamed to bragge in open audiēce, and to auouch, that he which once taketh vpon him

Banner.

him the weede of that order, cannot erre in fayth, neither
fall from the trueth. Is not this open blasphemie, when
as hereby hee seemeth to attribute more vnto the weede
wherewith he is clad, then to the fayth, or grace of God?
Is that cloth or garment of more vertue then the grace
of God, or fayth? the deuill goe with so great a madnes.
Yet neither fayth, neither grace received in baptisme
doeth so prescrue man, but that he may fall into heresie.
How commeth it to passe then, that the habite prescr-
ueth? if any will refer this to the profession, and not to
the weede that he affirme the profession, which in that
order he vowed, hath power and effycacie, who is it
but seeth that we all vowed christianitic in baptisme, yet
doth not that vow keepe vs so secure, neyther make vs so
free, but that we may fall into heresie? neyther will there
be any man so impudent, that he can denie, but that the
vow in baptisme is more glorious, and of greater force,
then any that is made after. Let such then goe with
a vengeance, and leave those toyes for Poets to prate of
and let them preach better stoffe vnto the people. I call
God to witnessse, I lye not, a certaine fryer, in my hearing
in open audience, vpon the Saintes day that founded
that order, preached, that whoe so woulde put v-
pon him the habite of that order, could in no wise be an
heretike: I hearing it, abhorred the boldnesse and impu-
dencie of the man. So farre Alfonsus. If lyketh you not,
that your Romish orders and irreligious sectes of Mon-
kerie and fratrie should be so contemned, and disgraced a-
mong the godly through out the militant Church here on
earth, and therfore to uphold their credit, & to cloke their
late hypocrisie and superstition, you alleadg: the fathers
of olde, *Augustine, Athanasius, Basil, Nazianzen, Chrysostome, Cassianus, Scuerus, Sulpitius*, who (as you
think) may stand you in some stede, as a bare shifte
shold

The Jesuites

to face out so bad a matter, and with their bare fames
to blearre the eis of the simple. If we speake of
the religious men in the dayes of the aforesaidie auncient
fathers, of the Monkes inhabiting Nytria, and the deserts
of Alexandria, of their rules and orders in the time of P-

*Socrat. & E-
narg in eccl.
bif.*

*Enseb. eccl.
bif. lib. 2. ca.
17.*

Act. II.

acholimus the spouk, of the worshippers in Aegypt in the
dayes of Philo, and of the Christians, which were so first
called at Antioch, in the time of the Appostles: all your
Nomish orders, if they be brought to the touchstone of
Gods word, they are no golde, but copper and counterfet
metall: if they be brought to the balance of puritie in pos-
session, though laden with traditions and Jewishe cere-
monies, yet light in trueth and auncient integritie: and if
with the young Egles, for certeintie of issue and offspring
they be brought to behold the golden beams of the bright
sunne, they wil close vp their eie liddes, they wil be found
bastardes, and such as haue degenerated from God their
father, and fallen from the word, which his son Christ &
our Iesus hath delivered vnto vs. Many of your own au-
thors, of no small credit amongst you, will auowch the
same. I reporte me to the visions shewed to your holy
people, so tearemed among you: to wit, Brigit, Elizabeth,
Hildegar, Vguentinus, Robertus de monte, Ioachim, Li-

*Visiones Bri.
Elizab.
Hildeg. Vguē.
Robert. Ioa-
chim. Liechb.
Method.*

git, Elizab. ecthenem, Methodius, with others, and the terrible co-
minations and threatniges of vengeance shewed them,
ready to light vpon the westerne Babylon, and the Ro-
mish Antichrist, together with the swarms of Locustes,
and troupes of Monkes and Frvers, with other their
irreligious orders. Your Abbot Barnard complayneth:

*Bernard. sup.
Cantic. serm.
77.*

*Non omnes sunt amici sponsi, quos hodie sponsa hincinde assi-
stere cernis.* They are not al friendes to the bridegrome,
whome nowadayes thou seest on ech side to assiste the
spouse. Againe: all desire to be successours, but few to be
followers. And to the Pope he saith: An other manner
beside

Banner.

beside that of old is now in vre, the dayes are now other- *Bernard com-
siderat. ad
Eugen. lib. I.*
wise, and men haue now other manners, & the perillous
times are not nowe at hande, but presently expited.

In an other place hee woondreth at the alteration in o-
ders, saying : *Quis in principio cum ordo cepit Monasticus,
ad tantam crederet monachos inertiam desentire. O quantum
distamus ab hijs qui in diebus Antonij extitent Monachus.*
Who in the beginning, when monasticall order began,
would haue believed, that Monkes should fall into so
great a dulnesse? O how much doe we nowadayes differ
from the Monkes that lyued in the dayes of Antonie? It
is most true (M. Censurer) they differre very much,
they are as like as chalke is to cheese, or as an apple to an
oyster, or as it were an Apes laughter, and imitation of
man, to that, which either as facultie is naturally ingra-
fed, or diuinely powred and practised by the godly of old,
The olde puritie condemneth the late Apostacie and cor-
ruption, and the late superstition bewrayeth the hypocri-
sie sucked of old, and rooted in the brestes of these irreli-
gious orders. Aquinas was not ashamed to deliver for
doctrine : *Aqua benedicta est causa alicuius gratia, qua ibi
confertur, per quam sit remissio venialis.* Holy water is
cause of a certaine grace, which there is conferred, by the
which commeth venial remission: As much to say, wher-
by veniall sinnes are remitted. And in your porcuise yee
pray: *Aqua benedicta sit mihi salus & vita.* This holy
water be vnto me health & life. Pope Urban the 5. sente *In the popis
an Agnus Dei vnto the Emperour, with these verses, primar.*
containing great superstition and blasphemy,

*Fulgura desursum depellit, & omne malignum:
Peccatum frangit ut Christi sanguis, & angit:
Pregnans seruatur, simul & partus liberatur:
Dona defert dignis, virtutem distractus ignis:
Portatus mundo, de fluctibus eruit unde.*

*In Apolog.
ad Gnilsel.
Abbat.*

*Aquinas. lib.
4. dist. I, arti.
I,*

The fesuites

It puts away lightning that commeth from aboue, and
every euill thing : it breaketh the linke of sinne , as the
blood of christ, & vexeth wicked fiends: the woman with
childe is thereby kept or preserued and with al the fruite
of the wombe delivered : it bringeth giftes or graces to
the worthy : it destroyeth the power of fire: and being
cleanly caryed, it pulleth out from the waucs of the wa-
ter. I will not further trouble theſe in this matter (good
Christian reader) with recitall of their hypocriſie and
ſuperſtition about meates, drinkeſ, boſtes, habites, ce-
remonies, altars, ſhernes, reliques and Romiſh tralhes,
wherby of a long time they haue deceaued the world, nu-
ſeling up ſilly ſoules in ignorance , blearing their eies
with iugling ſeates, and leading them in erro: to the in-
ternall lake. Beware of hypocriſts, beware of falſe pro-
phets, take heede of the leuen of the ſcribes and Phariſ-
es, receive not the traditions of men, without warrant
of Gods word, taſt not of the golden cuppe of romiſh Ba-
bylon, leaſt thou be made drunke with the dregs of her
Idolatrie, remember the common ſaying: hee that is

Wel warneſ is half armeſ. Take heede

leauſt the hypo criſie, ſuperſtition

and, counterfeite holines

of theſe wandering

Iſuitis deceiuſ

theſe.

The

Banner.

The doctrine and positions of the Jesuites.

Cap.4.



Am now entring into a labrynth of romish errors, when as I take penne in hande, to painte forth unto the posterite this Jesuitical sect, and to display their erroneous doctrine and hereticall positions. The impudencie of some is such, that there is no doctrine so wicked,

but they will face it out: no positions so impious, but they haue wherewith to bouster them: no superstition or idolatrie so abominable, but that they can cloake with a mantell of sigge leaves, marching forth like ioly champions to encounter with the Saintes of God, bearing vpon their shoulders like Atlases, the pynacles of the Romish Babylon. And that I may orderly procede, I will beginne with the briefe Censure, being as it were an *Interim* from M. Campion, where in this respect, and vpon the like occasion, an odious comparison is layde downe betwene Luther (as it pleased him to write, progenitor of the Protestantes) and Layola the cripple, Father of the Jesuites, and founder of their lame and halting religion. To the end they might discredit the Gospell of Jesus Christ, and the professors therof, this Censurer hath culled out of Luthers works certaine notes and unperfect conclusions, which in his foolish opinion, seeme not to containe the soundest kinde of doctrine.

And

The Fesuites

And as we defend not men neyther the doctrines of men, but iustifie our God & vowe the trueth in his word, as we call not our selues Lutherans, Calvinites, Zwinglians, they being no^r maisters vnto vs, no^r wee Disciples to them, for Christ it is whom we serue, and his Gospell we imbrace: yet insomuche Luther with others of like profession being faithful members and paynesfull labou-
rers in the Vinearde of his Church, haue deserued wel
of the posteritie, wee are to prayse God for them, and in
brotherly and Christian loue to purge and cleare them of
the vrtrutes, slaunders, & crimes layde to their charge,
by the malicious and spitefull enemie. So it is M. Cen-
surer, y^r first ye alledge out of him for erronious doctrine,
where he wrieth: There is no sinne but incredulitie,

*Luther, soms.
2. lib. de Cap-
tum. Babyl.
cap. de Bapti.* neyther can a man damne himselfe, doe what mischiefe
he can, except he will refuse to belieue. Although ye haue
rocked his wrods vpon the tentors of preiudice and par-
tiall translation, yet the trueth appeareth notwithstanding,
and the doctrine in that sence which he delivered it,
is Christian and comfortable. Luther discourses there
very reverently of Baptisme, of the promise of God ther-
vnto annexed, of faith to apprehend the same, and repen-
tance. Where he layeth sayth as the roote, yelding moy-
sure to al other vertues, and of the other side, infidelitie,
as the fountayne of all mischiefe, issuing to damnation:
so that though a man bee baptizēd, though hee heare the
promises, though he repente with Iudas, if he beleue not
Gods wrode to be true, and his promises sure & certaine,
apprehending the same by faith, incredulitie as the foun-
taine is the cause of his damnation. If a man dishonour
God, if he fal to idolatrie, if hee prophane the Sabboth,
if he kill, if he steale, if hee couet, and so forth, and after-
wardes repente from the bottome of his hearte, God is
willing, readie and able to forgene: but if hee that so re-
penteth

Barner.

penteth, will not believe the same, w^{ch} so by fayre and certaine sayth apply it to his confort incredulitie is it that cōdemneth him. This is the doctrim of Luther, this is it, which all the lesuites in the world shall not be able to overthrow. The like he hath delivered in sundry other places, the ground thereof is in holy scripture, and the rocke is Christ. Vnto the cleane, all thinges are cleane: but vnto the defiled and faichless, there is nothing cleane: yea their minde and conscience is polluted. There is no damnation vnto them that are in Christ Iesu. Vnto them that loue God, all thinges turne to the best. Whatsoeuer is not offayth, is sinne. Ffo that all sinnes and iniquities lye here soaking in the rōte of incredulitie. G O D (saith Saint Paule) hath shut vp all in vnbelief or incredulitie, that hee may haue mercie vpon all. He that beliueith, and is baptized, shalbe sauued: but he that beleueith not, shall be condemned. He that beleueith in him, shall not be condemned: but he that beleueith not, is already condemned. Secondly, as yee peeped in at the key hole to view the commaundementes, and Luthers commentaries therevppon, you

Luther, tom.

3. lib. quomo-
do & quo.

fructu, libri
Mosis, Chris-
tianis legen-
sunt.

Justin, Mar-
tyr in Colloq.
cum. Tri-
phon.

found in a glymse, written by Luther: The tenth com-
maundementes appertaine nothing vnto vs, where yee
thinke that yee haue gotten great vantage. Luther dea-
leth plainly, if malice had not blinded your eies, ye might
haue perceived, that hee meant nothing lesse. Yet neither
added he, neyther twise froe. They were your pre-
nitors of the Romish synagogie, that learned of their
sofathers, the Iewes, as Iustinus Martyr writheth, to raze
v^e scriptures. Ffo you haue take out, as it appereth vnto y^e
world, the second commaundement, which is against
your carued Images, and deuided the tenth, to supply the
want therof. But returning to Luther (hauing sayde
thus much by the way) I will not give you the lye: but I

s. f. say

The Jesuites

Luth. tom. 3.
lib. quomodo
C. c. vi supra.

Say y^e you understand him not. So immediately after the
woordes by you alleged, he openeth his minde, and re-
solueth you, if y^e will receive it. First he demandeth the
questiō, then hec answereth: *Præcepta decalogi sunt ab om-
nibus seruanda, & ad omnes pertinent, sed non quia a Moys
præcepit, sed quia natura hominum ha leges decalogi inscrip-
ta sunt.* The precepts of the decalogue or tenne com-
mandementes are of all men to be kept, and they appertaine
vnto all, but not because they were inioyned by Moses: but
because these lawes of the tenne commaundements
are imprinted or written in the nature of men. Thereby
giving vs to understand, that the law of nature, is indeed
the law of God. Not onely saith hec this, whiche is con-
trary to your slanderous allegation, but also induceth
the saythful in Christ by thre reasons, to the reading and
embraacing of Moses, and his workes, the whiche I neede
not presently to repeate. Thirldy, y^e come jumping a-
mong the Gospelles, and take hold of a preface, whero
(you not vnderstanding þ same) Luther(as ye say) wroote:
It is a false opinion & to b: abolished, that there are four
Gospelles: for the Gospell of John is the onely fayre,
true, and principall Gospell. I cannot but meruaile,
at your childish dealing, and wilful ignorance. The last
word principall hath relation vnto that, whiche you will
not reueale. Are there fourre Gospels, or hath Christ deli-
vered vnto vs fourre wils of the þather? Doe ye finde the
Gospell of Mathew, the Gospell of Marke, the Gospell of
Luke, þ Gospell of John? or rather þ gospel after Mathew,
Marke, Luke, John? There is but one Gospell, though
there are fourre Evangelists, & they entreating one thing,
their harmonie is called the Gospell, whereof John is
counted the principall, mounting aloft, as the Egis
and

23 Bannet. P

and displaying the blinnesse of Christ. I haue got nothing
in quoting the place, saue you erred in the meaning
of Luther. For there it followeth! Whatisveris peca-
ched of Christ, it is one Gospell, though we come way
deliuer the same; and an other handle it with other
wordes. And againe, one wordc therewis, one Gospell,
even as there is one onely fayth; and one baptisme
throughout the whole church of Christ. in *aduersitatem* *et* *adversitatem*
¶ Fourthly, not being content with the former blinnesse,
yet slaimber Luther, that hee shoulde knyfe: If any wo-
man cannor, or will not proue by order of law, the in-
sufficiencie of her husband, let her request at his handes
a divorce, or els by his consent let her lyve priuely, with
his brother, or withsome other man. *aduersitatem* *et* *adversitatem*
¶ This is your shamelesse reporte, and the great ini-
tie, which you offer the wian wch departed to rest. To
laundre him that is absent, is a soule faulte; but in the
iudgement of an heathen *magistratus* *aduersitatem* *et* *adversitatem*, to re-
uile, or belye the dead, is a dubble sinne. ¶ This stony
words are these: *De ieiunismodi consilium ultim q-oddam*
pro confessoribus litteris mandant, quo uterentur sciendi ma-
ritus, ut uxor consilium petentri adueniret, quidnam sibi fa-
giendum sit, quandoquidem canutus suis compar, debitum be-
nevolentiam reddere negaret, nec eius tamen expes esse
quicquid sentiat satis, Dei creaturam in se efficacem esse
¶ Tum vero me sic docuissa calumnianti sunt, quod maritus

Lush. scm. 5.
Prefac. in. L.
op. St. Petri.

150741.

Si in vero hoc sic abeatis causam, quoniam in
uxoris lascivia satisfacere non possit, ipsa ad alium transfu-
gere debeat. Sed mentiri, sine perniciosis istos nubatores,
Christo & Apostolis eius sermones in peius vertebantur,
quid mirum si & mihi idem contingat? sed quis dampnum
aceperimus si ipsi tandem videbunt.

Lush, som. 5.
tract de man
trimow.

28
agud uig lo juc cuyding pod yuhi mui
kutuwaia

The *Lesbines*

In these wordes Luther complaigneth against such slanderers as you are: yet comforting himselfe in that Christ and his Apostles were mistakē, and their words construed in the worse sense. *ff*o; Luther being demanded whether naturall impotencie were a sufficient cause of diuorse, answered: that with the consente of her husband, she might mary an other, which mariage you lawfully translate, and turne into wantonnesse: yet this opinion Luther afterwarde reneged, laying: Such a counsell gan^g I, when as yet I was in subiection to Antichrist, (meaning the Pope) but now I am ocherwise to aduise. Fiftly you anner unto that going before, an other impudent slander, fethering upon Luther these wordes, as his owne: If the wife will not, let her mayde come, being in very deede not his own, but alreadged by him, as spokē by an other: neither yet spoken by *þ* other in þ wanton sense which you give forth. *ff*o; first the misdemeanour of the wife must be openly knowne, next if she be so stubberne and willfull, that shē will not be reconciled, then diuorse is thought lawfull. Lastly, in this case it is lawfull for him to mary oþher maide, or some other woman, after the example of Assuerus in the storie of Hester. This is that, which with single eye þee might have seene in the works of Luther. Sixtly, þee saher vpon Luther, as followeth: Matrimonie is much more excellent then virginitie: which in very deede was spoken by him in two respectes: first, by comparing lawfull wedlocke with the unlawfull lust of bawdē virginitie amoung the irreligious orders. Secondly, by reciting the cumberances of mariage and inconueniences of virginitie. In the end hee concludeth: a badde mariage is better then a badde kinde of chastitie. What simþy her thought herin may bee gathered out of his larg discourse

Luther. tom. 3. sermon. de matrimonio.

Hester. 1.

Luther. tom. 2. de virg.

Banner. P

The Iefuites

Luth. de vot. *tion of Learned writers,* Rightly yee alleadgo Luther writing: It is as necessary for every man (that cannot containe) to haue a wife as it is to eate, drinke, or sleepe. What fault finde yee with this doctrine? there is none that wroote more reverently of blessed wedlock and holie virginitie then Luther hath done. In that place by you alleadged and in sundry other his learned discourses he intreateth of the soule and the faculties thereof, he displayeth the bodie with the senses, passions, and affectiōns of the minde, the disposition inward and outward, not forgetting, diet, rayment, with other necessaries therunto appertaining: and amongst al with great modestie he layeth downe the necessitie of matrimonie, for those that cannot keepe their vesseſt stanch and undefiled. Rightly yee bring in Luther saying: All christians are as holy and as iost as the mother of G O D and as the Apostles were. You haue practized so long to slaunder his person, and falsifie his wordes that yee cannot leauie it, he hath wriſten not as you say, but as followeth: Because we are borne againe and in this newe birth become the sonnes and heires of G O D, wee are equall in dignitie and honour with Saint Paule, Saint Peter, and the blessed virgine, and all the Sayntes. We haue the same treasure of G O D, and all good thinges as largely as they. For it behoued that they shoulde bee borne agayne, as well as we, wherfore they haue no more than any of the other Christians. These wordes doe not establish your imagination, neither can yee grounde here that comparison. For (without derogation to any of the Sainctes bee it spoken) all þe beleeue rightlie in Christ Jesu, are borne againe, are become the sonnes and heires of God, are the blessed of the father, they shal folloin the Lambe whither soever he goeth, & shal receive their pennie in the life to come, as well as þe blessed Virgin, the holie Apostles, or any of þe saints of God alredy departed to rest. But as for their

Tom. 1. serm. de matri- mon. & tom. 5. in. 1. epift.

Per. cap. I.

Jacob. I.

Rom. 8.

Matth. 25.

Apocaly. 19.

Matth. 20.

Banner.

their special graces, namely, þ Mary shoulde bear Chrift. *Matth.1.*
that Paulc shoulde be a chose vessel, & so extraodinarily be *Act.9.*
called by a boyce frō heauen, þ Peter with the rest of þ A. *Act.2.*
postles shoulde haue the holie Ghost in the forme of floris *Jacob.4.*
tongues rest vpon them, & other rare gifts: we learn to *Roms.12.*
humble our selues, not to stand too high in our own con-*1.Corinth.10.*
ceites, to imbrace þ measure of faith which þ Lord hath *Matth.25.*
gve unto vs. þt evry one hath a proper gift, one thus,
& another thus. One hath five talents, an other two, an-
other one. The summe is this: Mary, the Apostles, all the
Saintes and faithful people of God eyther alreadie pail-
sing God in the triumphant church, or presently in the
fieſh and congregation militant, waiting for the bride-
grome to enter into the celestial Ierusalem, are partakers
of that one only ſacrifice offred vpon the crosse for the ſal-
uation of mankind, & haue no righteouſnes neither me-
rits of their owne, but are al equallie ſaved by the righte-
ouſnes, merites, & paſſion of Christ Iefus. This is the doc-
trine of þ catholike church, this hath Luther taught, this
teach we and none other. This is christian humilitie wi-
thout comparing of graces. But to let paſſe your flanders,
ſeeking to discredit al, by the doctrine of one, if yee could
haue found him to haue erred: I will not ſpeake of that
erroneous doctrine where ſome of your ſide holde ſimpe-
ſornication to be no mortall ſinne: ſome mayntaine the
the ſewes and curſans of Rome: ſome haue diſpended
with incest, and murther: ſome holde of Thomas, ſome
of Scotus, ſome of Occam, ſome of Lombard, and other
ſome, with the ſaying, *Hic non tenetur Magiſter*: your
reconciling of writers, your patching of canons, your tum-
bling of decrees, your tarring of glosses, with infinit eno-
mities concerning private persons & ſole opinions. We
need not ouer buſie our ſelues to worke your discredit by
disgracing ſome particular writer of your ſide, ſeing þ there
is no lewd opinion amōg you, but hath infinit fauourers:

mag

The Jesuites

Essay 1.

Francis Pe-
trarch.

May we may frashly say of you with the Prophet: From the sole of the foote to the crowne of the heade, there is no health. Your p[ro]fession is but a masse of lampes of all abomination. O; wee may saye with Petrarcha. Rome is a temple of errour and a schoole of heresie.

One thing heere I may not let passe. Which you lastly, and in the tenth place haue annexed unto your collections out of Luther, I meane your storie of the Diuell. You dealt fauourably with him, you made vp the diuels messe with the cōpanie of Lindan, Coelus, & Claudio[us], de Sanctes, you bring in Hosius, with salt and spoones, and bearing the candle, when Luther (as yee say) went drunke to bed. The summe is this, all you together with

Satan haue conspired against Luther discrediting his

life, his doctrine, his death. As soz his life, since hee sin-

serely embraced the Gospell, none of you, no not one,

shalbe able in truth to stain him: his doctrine is knowne

vnto the wrold, his great tomes, and godly labour is to

be seene, as soz his ende, he died in his bedde, being thre-

score and thre yeere olde or there about, in the yeare,

1546. the 18. of Februarie. His sicknes whereof hee

chiefly complayned was the oppression of humours in

the Diſtice or opening of the stomacke, whitch of a long

time had troubled him. There were then present in the

chamber at his departure, his thre sonnes: Iohn, Mar-

tin, Paule, with Ambrose their schoolemaister. There

was Doctor Jonas, there was also Albert earle of Mans-

field with his wife and diuerse others that loued him

well. These as they haue done heretofore, so will they

be witnesses vnto the posteritie, and geue evidence also

at the day of iudgement against all those that discredite

his person & deface his doctrin[es]. After sundry godly me-

ditations he gane vp the Ghost with this prayer: My

heauenly father, eternall and mercifull God, thou hast

made me

Q. 2.

Philip. Me-
lanchton. ora.
funeb.

John. Sleid.

Commentar.

lib. 16.

Jerom. Wel-

ler. Henric.

Per. Peben-

stock.

Banner.

made manifest vnto me thy deare sonne, our Lord Iesus Christ. I haue taught him, I haue knowne him, I loue him as my life, my health, and my redemption: whome the wicked haue persecuted, maligned, and with iniuste afflicted. Draw my soule to thee. I commend my spirite into thy handes, thou haft redeemed me, O G.O.D. of trueth. God so loued the world, that he gave his onely sonne, that all those that beleue in him, should haue life euerlasting. Such was the godly death of Luther.

As for Ignatius Layola, the founder of your fode, I finde that hee was given to novelties and unstabilitie in religion, carped away (as saith Paul) with every pufse or blast of vaine doctrine: I finde that hee imbrayeth superstition and Idolatrie, being marked with the Character of the beast in the Revelation, and licenced to buy and sell traditions, and to traffique in the kingdomes of Antichrist. Touching any god y he did, or any soules y he gained, or any sound doctrine that hee delivere vnto the people of God, I finde no mention. This now vnto that, which I haue especially determined with my selfe, I am to display for the furnishing of your Banner, the doctrine which your societie generally establisheth, the whiche you (as yee say) vnder the Banner of obedience doe solue abroad. The poynts being many, the labour great, and my leasure small, I will not wearie the Reader with tedious discourses and antiquitez of men, but wade in the holy scriptures; so farre as mention is made of the matters called in question, and where the word of God is silent and of the other side, doctrine is urged: there to give the Reader to understand, that it is the devise and inuention of man, and therfore as easily confuted, as confirmed. I finde in your workes, as followeth.

1. That the vocation of the elect is not regeneration.

2. That regeneration is the election of God.

3. That

The

4. That

The Jesuits

202. No. 1703. *Annotations on the Second, and 21. The Jesuites doctrine.*

Holy scripture is a lame, maimed, and vnperfect doctrine. Again: holy scripture in the very same doctrins and preceptes which it containeth and setteth forth, is as it were a nose of waxe, not yelding any certaine or immovable sentence; but such a one as may be drawne or wrested after what interpretation ye will. *Censur. Colon, Andrad. Orthod. Explc. Lib. 2. pag. 104. 105. 106.* Agains: Thou shalt finde many thinges, which cannot bee so shewed by manifest proffes of the holy scripture, but that they want the ayd and authoritie of the Church & of traditions. *Andrad. lib. 2. Orthod. explic. pag. 80.* Against: To deprive holy scripture of the testimonies of traditions and authoritie of the Church, is as much as may be, to ouerthrow holy scripture, to cast downe the chiefeſt buttresses thereof, and to bring the whole fayth into open peril. *Pag. 85.* the ſame leſuite conſeſſeth, that in which others denie: The trueth is ſo, that the Fathers of Corden, finding many places in holy scripture, the true ſeſe wherof could not easily be gathered: but that euery one might wrest it at his pleſure: they (I ſay) haue by a moſt apt. ſimilitude rearmed the ſame: a nose of wax, and Pighius called it, a leaden rule. *Pag. 107.* He yelideth a reaſon of their doinges, ſaying: they did it for two cauſes. The one, for the uncerteinſe of the ſeſe, the other, because that Heretikes wrested the ſame: and in an other place: The catholike fayth is not to bee strayned and limited within the bonds of holy scripture, that we may imbrace and beleeue nothing, which is not written in holy scripture. For al that the christian faith beleeueth, and religion honoureth, is not contained in holy scripture. *Pag. 126.*

I. The Catholikes doctrine.

Holy

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Holy scripture is a perfect, sound, sufficient, & absolute doctrine. The doctrines & precepts therin contained, are sure & certeine. It contayneth al things necessary to be beleued to saluation. The Patriarkes, Priests and Prophets delivered nothing to the people, but that they were commauanded by the holy Ghost: the Prophetes beginne with: The word of the Lord, the vision which God shewed, &c. Christ the sonne of GOD affirmed that he spake nothing of himselfe: Paule glorieth, that he was called to be an apostle: not of men, neither by man: but by Jesus Christ, & y he preached not himself: but christ crucified, & no new doctrin, but y which god had promised by the Prophetes. Peter saith: Prophecie came not in old time 2. Pet. 1. by the will of man, but holy men of God spake as they were moued by the holy Ghost. Wee followed not deceiueable fables, when we opened vnto you the power and comming of our Lorde Jesus Christ. So; all doctrine to bee evised, for all doubtes to be resolved, and abuses to bee reformed. God would haue vs to haue recourse to his word. Unto the Pharisces it is sayd: you erre not knowing the scriptures. Will not my people (saith the Esay. 8. Lorde) enquire at their God? will they not haue recourse to the lawe and testimonie? Abraham would haue the Luke. rich mans brethren, receive Moses and the Prophets, and heare them. Christ conuinced the devill with scripture, Mat. 4. 12. hee defended his Disciples against the Pharisces by scripture. After his resurrection, hee rebuked his incredulous Luke. 24. Disciples, opening vnto them throughout the scriptures all that concerned him: In the law, prophetes and psalms, the sufficiencie & perfection therof appeareth in y it is called the fountain of wisdom, the word of truth, the words of euerlasting life, y lead into al truth. Solomō saith in the Eccle. 1. person of God: al the words of my mouth are righteous, John. 3. theris nothing lewd or froward in the, they are al plain to John. 6. him that will vnderstād & straight to the that would finde Proverb. 8. knowledge.

G. 2.

Againe:

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Proverb. 30.
Hebr. 4.

Sapient. 16.

John. 15.

Psal. 18.19.

Eccle. 33.

Baruch. 4.

John. 8.

1. Timoth. 4.

2. Tim. 3.

Againe, All the wordes of God are pure, and he is a shield to those that trust in him. Saint Paule saith: The worde of GOD is liuely and mightie in operation, and sharper then any two edged sword, and entreth through, euē vnto the deuiding a funder of the soule & the spirit, & of the joynes and the marrowe; and is a discerner of the thoughts and the intentes of the heart. The Authour of the booke of Wisedome, wrieth: Thy word, O Lorde, healeth all thinges. Now are ye cleane (saith Christ) through the word, which I haue spoken vnto you. The Prophet David is full of testimonies, tending to the confirmation of the Jesuiticall sect. The way of GOD is vncorrupt, the word of the Lord is tryed. The lawe of the Lorde (as the Septuagintes translate it) is ἀμείωτος vnableable, or perfect; conuerting the soule: The Testimoniie of the Lord is sure, and giueth wisdome vnto the simple. The statutes of the Lord are right, and reioyce the heart, the commaundement of the Lord is pure, and giueth light vnto the eies, by them is thy seruaunt made circumspect. In Syrach we read, A man of vnderstanding walketh faythfully in the law, and the law is faythfull vnto him. O Israell, we are blessed (saith Baruch) for the thinges that are acceptable vnto GOD, are manifest vnto vs. Iesus sayd vnto the Iewes, which beleueed in him: if ye continue in my word, ye are verely my Disciples, and shall know the trueth, and the trueth shall make you free. So. Paule exhorteth Tymothy to continue in the doctrine deliniered him. For in doing this (saith he) thou shalt both saue thy self, and them that heare. Again: Thou hast knowne the holy scriptures of a childe, which are able to make thee wise vnto saluation, through the fayth, which is in Christ Iesus. For the whole scripture is giuen by the inspiration of God, & is profitable to teach, to improue, to correct, and to instruct in righteousness, that

Banner.

that the man of God may be absolute ; being made perfect vnto all good workes : Search the scriptures (sayeth Christ) for in them ye thinke to haue eternall lyfe. What foever thinges are written before time , are written for our learning, that we through patience & comfort of the scriptures might haue hope. John the Cuangelist closeth vp y hole, where he seasth to write, saying: Many other signes also did Jesus , in the presence of his disciples, which are not written in this booke : but these things are written, that ye myght beleue that Jesus is the Christ, the sonne of God , and that in beleueing ye might haue lyfe thorow his name. As much to say, though other miracles were wrought by Christ, and not here layn down, yet as much as is thought necessarie for ye to beleue, is here written. Wherby wee gather the sufficiencie of holy scripture to salvation. And whereas the woman of Samaria confessed the opinion then generally received , saying: I knowe well that Messias shall come , which is called Christ, when he is come, he will tell vs all thinges : Jesus sayd vnto her: I am he that speake vnto thee. In an other place, to his Disciples , he saide : All thinges that I haue heard of my Father , haue I made knowne vnto you.

Againe , where he promiseth his Disciples to sende them an other comforter , which shoulde teach them all thinges , and shoulde bring all thinges to their remembrance , that he had tolde them , the same (after the the ascention of Christ) rested vpon the Apostles in the forme of fire tongues , and was plentisfully shed in the heartes of the saythful , and continueth vnto the end, assuring the children of God , that they are his, and dayly opening & lighting vnto them ylatern & rādel of his word. Lassly , least any should surmisse any fradulent dealing, or imperfection to rest after the departure of the Apostles.

¶.3.

that

John.5.
Rom.15.

John.20.

John.4.

John.15.

¶.3.

The fesuites

that they spred not their commissiō in so ample a maner, as they were intyned by our Sauour, saying: Goe, teach all nations, &c. Teach them to keepe all thinges, that I haue commaunded you. Their olvn protestatiōs shall stand for sufficient evidences. Paule for himself and his fellow labourers, saith: The thinges which eye hath not seene, neither eare hath heard, neyther came into mans heart, &c. G O D hath reuailed them vnto vs by his spirite. Againe: wee haue the minde of Christ. In an other place, taking his leaue of the Elders of Ephesus, hee saith. Ye know from the first day, that I came into Asia, after what manner I haue beene with you at all seasons, and how I kept back nothing that was profitabile: but haue shewed you and taught you openly and throughout euery houle. In a while after hee saith: Wherefore I take you to recorde this daye, that I am cleare from the blood of all men. For I haue kept nothing back, but haue shewed you al the counsele of G O D. The conclusion is this. Seing that the holy scriptures of the olde and new testament, which we imbrace, are undoubtedly the worde of G D D: seing the holy men of olde haue deliuered none other to the posteritie: seing that the sufficiencie thereof, and every parcell therein contayned, is such, as the premisses declare, to make the man of G O D perfect: seing that the Messias is come, and reuailed all things: seing that the promised comforter is become our guide, and assureth the faythfull consciences: seing the Apostles and Disciples of Christ haue received the sense and meaning of Christ, and deliuered the same simply and fully, as their Euangelies and Epistles doe testifie: wee are to reject the Jesuiticall opinion, received at Rome, and to confess in the trueth of Gods spirite, that the holy scripture

Banner.

scripture is no nose of ware, no leaden rule, no lame, maimed, neyther unperfect doctrine: but a perfect, sounde, sufficient, absolute, and contayning all thinges necessary to saluation. I neede not stand confirming the same with testimonies of fathers, the scriptures themselves are copisus enough in this behalfe.

2. The Iesuites doctrine.

THe want, that is in holy scripture must be supplied by peccing therewnto traditions. *Censur. Colen.* This doeth Andradius the Iesuite defend, allowing of the former sentence, where he writeth: The brethren of the Societie of Iesu (meaning the Censurers of Colen) have defined both godly and wiscly, that the traditions of the church are necessarily to bee annexed vnto the holyc scripture. *Orthod. explic. lib. 2. pag. 101.*

The late councell of Trent hath most blasphemously made traditions of equal authoritie with the scriptures. Their wordes are these: All the booke of the old and new testament, yea and also the traditions, appertayning as well vnto fayth, as manners, as if they had beeene vttered by Christ, and endited by the holy Ghost, conferred by continual succession in the catholike Church, this Synode doeth receive and honour with lyke affection of pietie and equall reverence. *Sub. Paul. 3. sess. 4. cap. 1.* The same also is found in the Censure of Colen, and in the Catechisme of Canisius, allowed in the councell of Trent, ~~in the 15th. day of March 1563. from the said~~ ~~agreed on by the said fathers above written, written by~~ ~~John to the Library of the~~ ~~University of Cambridge. 1563.~~

2. The

The jesuites

2. The Catholikes doctrine.

The holy scriptures are perfect & sufficient of themselves and neede not, to be peeced with traditions. This dependeth upon that which goeth before: therefore it requireth not so large a discourse. There are too wayes, to attaine vnto the knowledge of GODS worde, the one inward by inspiration of the holy spirite: the other outward, by reading and hearing of the scriptures, the third place I finde not so: traditions to stand, neyther may they bee ioyned as yoke mates, to dwaine in the vineyard of the Church. Israel was charged not to plowe with an Dre, and an Alle, not to make their garmentes of linsie walsie: the Passouer was to be eaten with sweet bread, the leuen of the pharisaicall traditions being layde aside: The Prophet complayneth, that the fountaine of the water of lyfe was left, and that the people had digged them broken cesterns: Jeremy would haue the chaffe of mens dreames seuered from the wheat of Gods word. Paule woulde not haue the saythfull ioyned with the infidell, righteouesesse and vnrigheteouesesse, light and darkenesse, Christ and Belial, the temple of God, and the groue of Idolles, as much to say in the whole, the worde of God may not bee linked with the traditions of man. To this effect are the iunctions of the holy Ghost so oft repeated in holy scripture: Beware of false Prophetes, beware of the leuen (as the Disciples understand it) the doctrine of the Pharises and Saducees. Become not the slaues of men. O Tymothy, keepe that which is committed vnto thee, and auoyde prophane and vaine bablings, Persist in those things which thou hast learned. For other founda-

Deut.

Exod.

Jeremy. 23.

2. Corinth. 6.

Matth. 7

Matth. 16.

I. Cor. 7.

1. Timoth. 6.

Banner.

foundation can no man laye ; then that which is layde, *1. Cor. 3.*
which is Iesus Christ. Every plant (saieth Christ) which
my heauenly Father hath not planted shalbe rooted vp. *Mar. 15.*

He turneth him vnto the forfathers of these Iesuites, say-
ing : Why doeye transgresse the commaundemente of
God by your tradition ? He appergeth vnto them the
complaint of oþre, made by the þþrophet Esay : In vaine
they worshippe me , teaching for doctrines, mens pre-
ceptes . The shewe of Christ will follow him , A stran-
ger they will not follow : for they are commaunded the
contrary. Ye shall put nothing vnto the worde, which I *Deut. 4. & 5.*
commaund you, neyther shall ye take ought thervfrom. *Deut. 5.*

Againe : Take heede , that yee doe, as the Lord your God *Deut. 13.*
hath comanded you, turne not aside to the right hand,
nor to the left. Again : ye shall not doe after all the things
that ye doe heere this day (that is) every man what see-
meth him good in his owne eyes. Put nothing (saieth
Solomon) vnto his wordes, least hee reprove thee , and
thou be found a lyer. A mans will or couenant (saith
þ. Paule) when it is confirmed, no man doth abrogate it
or adde any thing thereto. Much leſſe may the will of
God be abrogated , or adde any thing thereto. The con-
mination is terrible in the end of the Reuelation, where
John saith : I proteste vnto every man, that heareth the *Apoc. 21.*
wordes of the prophecie of this booke : if any man shal
adde vnto these thinges, G O D shall adde vnto him the
plagues that are written in this booke : and if any man
shall diminish of the wordes of the booke of this pro-
phecie, God shall take away his parte out of the booke
of lyfe, and out of the holy citie , and from those things
which are written in this booke. Who then vareth offer
straunge fire before the Lord , with Nadab and Abihu,
which the Lorde hath not commaunded ? I dare not
(saith þ. Paule) speake of any thing , which Christ hath
Levit. 10.
H. not

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Roms. 15.
Galat. 1.

not commanded? I dare not (saith Saint Paule) speake of any thing, which Christ hath not wrought by me. He protesteth unto the Galathians, that hee preached not the doctrine of man, neither the Gospell of Jesus Christ, after the manner of man, that is, as it may be gathered by mingling the same with traditions. To be short, the holy Ghost hath commanded vs to lay aside traditions, with the leauen of the Pharises, God hath threatened plagues to light upon them, that adde or diminish his word, the Apostles and Sainctes of God durst not presume to doe it, the word of God is perfect, and needeth no pecceing, the Authour is omnipotent, and his word mightie in operation, then is the Romish opinion to be reected, and the trueth, as it appeareth in the premisses in humility of spirit to be embrased.

3. The Iesuites doctrine.

All and every the thinges contayned in holy scripture, are so wrapped in obscurities, that the best learned, can gather thence no certeine knowledge: wherefore, for the preseruation of religion, they must altogether, and that in the whole forbiddethe laicie the reading of Gods word. *Censur Colon.* That this is the generall opinion of that societie, I reporte me to Andradius the Iesuite, who saith: The Iesuites of Colen doeth shew, that the holy scripture containeth so many and so great difficulties, that it may evidently appeare not to be the wiest way to admit al sorts to the reading therof. *Orthod. explic.* *Lib. 2. pag. 12.* His owne judgement is this: Many places of the holy scripture, written in the vulgar tongue, are no lesse obscure vnto vs, then the Hebrew vnto the ignorant, in the same. *Pag. 128.* Againe: Many having tyred themselves through continual laboures in the

studie

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Quicke of holy scripture, coulde never attaine vnto certayne mysteries of the holy Ghost , the which are lively seene to be painted out in the life of holy men. pag.58. His discourse tendeth to perswade men, that by the wo: King of miracles, visions, and revelations there is more gud done, then by the reading of the wo:de: where, in mine opinion, hee shaketh handes with the Anabaptists: who wilbe sedde from aboue , by the spirite (as they say) and not by direction of the written word. Againe: least as my doe vnde the latter parte of the former opinion to be Jesuiticall, hee saith: The lesuites of Colen doe forbid the vnlerned laitie, the reading of holy scripture. I doe confesse it. pag.125. They nouzell vp in ignorance this sorte of people, and defende with Cardinall Cajetan , that if an ignorant man bee an Heretike , and have learned that opinion of such as hee thought to bee catholike , hee is not to be charged with heresie: for the sayth of the church doeth save him. pag.140. Cajetan.24.25. quest.2. article.3.

All and euerie the thinges contained in holy scripture
are so vnfolded and opened by the comming of Iesus
christ, that the simplest christian may finde there sure and
certain knowledge for the edifying of his soule: and ther-
fore for the preseruation of religion, and enlarging of
Gods kingdome, the laitie must not be barred from rea-
ding the same if our Gospell be hidde (saith St. Paule)
it is hidde to them that are lost, in whome the GOD of
this world hath blinded the eies of the infidelles, that
the light of the glorious gospell of Christ, which is the
image of G O D, shoulde not shine vnto them.

Argentine: 192.

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Rom. 1.

1. Corinth. 1.

2. Corinth. 3.

Ephes. 2.

Rom. 10.

2. Pet. 1.

Proverb.

Mark.

Psal.

1. Corinth. 3.

Luke. 11.

Againe, It is the power of God to salvation, to every one that belieueth. To them that perish it is foolishnes, but vnto vs that are saved it is the power of God. In another place: Seeing then that we haue such trust we vse great boldnes of speech. And not as Moses which put a vaile vpon his face that the children of Israel shoulde not looke vnto the ende of that which shoulde be abolished. Therfore their mindes are hardened, for vntill this day remaiñeth the same couering vntaken away in the reading of the olde Testament, which vayle in Christ is put away. But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ. For he is our peace, which hath made of both one, and hath broken the stop of the partition wall. S. Paul had to deale with waueyng and scrupulous people and such as depended vpon tradicions and the woorkes of the law, and were loth to admit the light burthen and easie yoke of Christ wher hee wriþeth. The righteousnes which commeth by fayth speaketh on this wise: say not in thine hearte, who shall ascend into heauen (that is to bring Christ from aboue) or who shall descend into the deepe? (that is to bring Christ again from the dead) but what sayth it? the word is neer thee even in thy mouth and in thine heart, this is the woord of fayth which we preach. We haue (saith S. Peter) a most sure woord of the Prophets, to the which yee do well that ye take heede as vnto a light that shineth in a darke place, Wisedome standeth in the streetes to receive all those that will embrace her. Christ would haue all them that are laden to come vnto him, here the yong man is to learne his way, here is milke for the yongling and sond meat for the strong. Unto such as the Romish Jesuites are it is sayde: Woe be vnto you for ye haue taken away the key of knowledge, yee entred not in your selues, and them that came in, ye forbad.

As much to say

Banning of T

say ye have taken away the woord of God, yet neither o-
pened it your selues neither suffered yther to reade it.
God commaunded Moses saying: Thou shalt reade this
law before all Israel, that they may heare it. Gather the Dent.31.
people together, men, women, and children, and thy
straunger that is within thy gates, that they may heare
and that they may heare. As the Lord had comma-
nded Moses his seruant, so did Moses command Iosua. Iosue.11.
did Iosua, he left nothing vndone, of all that the Lorde
had commaunded Moses. Among other thinges apper, Dent.17.
taining to the king it is saide: The King shall write him
this law repeated in a boke by the priestes of the Levites
And it shall be with him, and he shall read therein all the
dayes of his life that he may heare how to feare the Lord
his God. The nobles of Thessalonica (being Laymen) Act.17.
are commended for their readinesse in receiving the faith: 2. Cor.13.
they turned their booke and searched the scriptures to see
whether the things were so as y^e Apostles preached. Act.8.
Dame of Candac Chamberlain being a Layman read
the prophet Esay in his Chariot, at the woord of Christ
(saith S. Paul to the Collosians) dwelt in you plentuously Coloss.3.
ly in all wisedome, teaching and admonishing your owne
selues in Psalms and hymnes and spirituall songes, Wha-
lesse they reade, and heare how shall they be able as it is
commaunded to teach their sonnes and nephewes. I Dent.4.
would not haue by this my discourse, any abuse surmised
neither libertie graunted with unwashed handes to han-
dle the mysteries of the great God, but with al godly feare
and reverence to reade his woord. In respecte of all
generallitie, it is easie too bee understande though some
have lesse capacities then others then some other, there
is no tuerie man to apply unto that meassure of fauour
which he hath giuen him, therfore none to be barred from
the reading of the same.

The Jesuites

~~4. The Jesuit doctrine.~~

~~Whatsoever repugneth the lawe of GOD is not
finne. Censur. Coloni. Andriæ. Orthodox. explic. Lib. 3.
pag. 184. Against: Whatsoever passeth the boundes
of Gods lawe, no man doubteth but that it is euil: yet all
that is not finne. Pag. 138.~~

4. The Catholikes doctrine.

WHATSOEVER repugneth, withstandeth, or is contrary
vnto the law of God, is sinne. By the lawe (sayeth
S. Paul) commeth the knowledge of sinne. Against
sinne is not imputed, where there is no lawe. In an
other place: I knewe not sinne, but by the lawe. I
 finde then by the lawe, that when I would do good,

Rom. 5.

Rev. S.

Row. 7.

I.R.C.15.

Janus, I. 2. 3.

I. Reg. 15. · eating bread, wher he was forbydden, was devoured of a Lyon. Jonas was swallowed vp of a fishe, for synging from the face of the Lorde. God sendeth plagues and punishmentes, for sinne. Saulo Jonas, and the man of G O D were plagued, then doeth it follow, it was for their sin. Again: their punishmentes were for transgressing & repugning the lawe and commandementes of G D D. Ergo, the transgressing and repugning of the law and commandements of God is sin, & by induction gathering the particular transgressions from one to al the rest, we may generally conclude, all whatsoeuer repugneth the law of God is sinne. As it is sayde by Samuel vnto Saul. Trans-

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Banker P

The Iesuies

sayindiscrete thereof; as the holy Ghost hath declared
Psal. 102. the same unto vs. David in great humilitie, and no lesse
confidence had, in his redeemer, sayde: I was borne in ini-
quite, and in sinnes hath my mother conceiued me. Againe I Who can understand his faultes? O cleanse
Psal. 19. mee from my secret faults: remember not the sinnes of
Psal. 25. my youth, neyther call thou to memorie my rebellious
ignoraunces. In the lawe of Moses it was committ-
Lem. 5. ed, that if any committed ought of ignorance against
Num. 15. the Lord, and his commandementes, there shoulde be a ramme
and a bullocke offered for sacrifice, and the priest there-
with shoulde make an attonegement. Can there be a greater
Luke. 23. (or to bee feared) a more proper sinne then to put the
Acts. 3. Lord Iesus to death (as the pharisees did) or to persecute
him in his members (as Paul did, when he postled with
letters from Jerusalem to Damascus) yet was it done of
ignorance, and unwittingly: O Rather forgiue them,
Rom. 5. (saith Christ) for they knowe not what they doe. The
same doeth Peter confess, wheres he smot them: I
know my brethren, that thorow ignorance ye did it, as
did also your gouernors: and yoll flyues therfore, &
turne, that your sinnes may be put away. Paule con-
fesseth it of himselfe that he did it in ignorance, and
doubteth not of pardons. Wee are all by nature the chil-
dren of wrath, yet will you not confess, that the corrup-
tion of nature is voluntary and witting. Againe: by
the offence of one (originall sinne) it came on all men
to condemnation, neither yet wil ye say, that the same is
voluntarie or witting. Wherefore wee cannot denie,
but that, þ it is properly to bee calleo sin, whiche is subiect
to wrath, deserueth damnation, and contayneth matter
for the fyre fornce of hell, and the woyme of conscience
to gaine upon.

6. The

2. Bawer. P

Concupiscentia or lust, which remayneth in the regenerate, though it repugne the lawe of God, yet is it not properly, truely, in it selfe, of it selfe, and in his own nature sinne, *Confess. Galat. Against Concupiscentia* which remaineth in the regenerate, hath no way, any nature, or kinde of sinne, neither contayneth it anye filth or deformitie worthy of hell fire. *Andrad. Ordinac. exptis Lib. 3. & defens. Trident. fidei, Lib. 3.* The counsell of Trent hath most blasphemously decreed and included saint Paule in the curse: This concupiscentia, that the Apostle sometime calleth sinne, the holy synode declareth that the catholike church never vnderstood it to be called sinne, that it is truely, and properly sinne in the regenerate, but that it is of sinne, and encleipeth to sinne. Whosover thinketh the contrary, let him be accursed. *Concil. Trident. sub Paule. 3. fidei. 3. defens. de peccatis. art. 1.*

6. The Catholikes doctrine.

COncupiscence or lust in that it repugneth the lawe of God, in that it is forbid by the tenth comandement, is properly, truely in it selfe, of it selfe, & of his own nature sinne, and so scarred by the Apostle, saying: I knew not sinne but by the law: for I had not knowne lust, except the lawe had sayde: thou shalt not lust. Rom. 7. Immediately by the effectes and haynousnesse thereof, bee I haue with the same to be sinne truely and properly: Sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence. Againe: I allow not

The Iesuites

that which I doe, for what I would, that doe I not, but what I hate, that doe I. If I doe then that which I would not, I consent to the Lawe, that it is good. Now then it is no more I, that doe it, but the sinne, (meaning concupiscence) that dwelleth in me. Agayne, I see an other lawe in my members, rebelling agaynst the lawe of my mind, and leading me captiue vnto the law of sinne (meaning lust) which is in my members. He that feeth a woman and lusteth after her: hath alreadie sinned in his heart, and where the law sayth: Thou shalt not kill, our Saviour sheweth for grieuous, that which you esteem as trifles, where it is sayde, that he which is angrie unadvisedly with his brother, shalbe in daunger of iudgement, he that contemptuously saith Racha, shalbe punished by a counsaile, and he that sayth Thou foole, shalbe subiect to hell fire. Lust (sayth our Saviour) choketh the woord: the wisedome of the flesh (sayth Saint Paule) is death, enmitie to God, not subiect to the Law, neyther pleaseth God: euery man is tempted (sayth James) being drawen away and entised by his owne concupiscence, & the same is cause of warres and contentions, Ergo properly sinne. Saint John shewing the whole worlde to bee set on mischiese and swallowed vp in the whirlepoole of sinne, qualifieth not the matter as you do, but pertinaciously auoucheth: All that is in the worlde, is the lust of the flesh, the lust of the eyes, and the pride of life, and the same is not of the father, but of the world. Where it is sayde: all sinnes in their owne nature are mortall, in that they deserve death and damnation, and all sinnes in Christ are veniall, in that he payde the ransome therfore, if the same were called too remembrance, this controuersie would be soone appeased, and the trueth touching the nature of this sinfull lust in his haynous effects would easilie appear.

7. The

Matth. 5.

Mark 4.
Roms. 8.

Jacob. 1.
Jaco. 4.

I. John. 2.

Banner.

The Jesuit doctrine.

After baptisme there remaineth no sinne in the reg-
nante, cyther that is apert or manifest, or that is
hid or covered. *Censur. Colon. Andrad. Orthodox. explic.*
lib. 3. & defens. Concil. Trident. lib. 5. Agayne: If any deny
the guilt of Originall sinne, to be remitted through the
grace of our Lorde Iesus Christ which is conferred in
Baptisme, or eyther doeth say that the same wholly is
not taken away which hath in it the true and proper na-
ture of sinne, but sayth that the same is only rased, or not
imputed, let him be accursed. *Concil. Trident. lib. Paul. 3.*
sciss. 5.

7. The Catholikes doctrine

The Iesuies

Rom.6.
Psal.13.
Prov.20.
Mark.19.
Job.15.

I. John.1.

Luke.11.

Act.2.37

Act.2.37

Sufficient confirmation of the premises. Saint Paule denied not, but that there was sinne in the regenerated, and therefore his commaundement is: Let not sinne raigne in your mortall bodie, that yee should obey it in the lusts therof. All haue straied, and become vnproufitable, there is not one that doeth good, no not one: who can say my heart is cleane, I am pure from sinne. There is none good, but God alone. What is man, that he shoulde be cleane? And he that is borne of a woman, that he shoulde be just? Beholde, he found no stedfastnesse in his saintes, yea the heauens are not cleane in his sight, how much more is man abominable & filthy, which drinketh iniusticie, like water? If we say that we haue no sinne, wee deceiue our selues, and the trueth is not in vs. Therefore is it, that among other our petitions, wee are commaunded to pray: Forgiue vs our trespasses. Moses slew the Aegyptian, Aaron murmured, Noah was drunke, Lot committed incest, Abraham denied his wife, Jacob Ipey, Isaac disclaimeyed, the Patriarches menaced Joseph, Rachell was a threwe, Iohas was disobediente, David numbed the people, Solomon was an Idolatrer, the sonnes of Zebedie were ambitious, Paule and Barnabas iarred, and Peter denied his maister, Were not these sinnes, yea in the regenerated and chosen people of God? Then it cannot be denied, but that sinne hath a swyng after hys fyshe: although finally it doth not preuaile: and what through infirmitie, in the meane while hath bene committed, afterwardes through repentance is washed away, and of mercie and fauour in Christ is not imputed. Though the heart of man be made so cleane in baptisme, as the wheate in the barnes stoorze, the chaffe being fanned away: yet as the pure wheate is souen in the fielde, and growyng, bringeth againe with it strawe, huske, and chaffe into the garner, so man notwithstanding his cleasing

Banner.

Sing and purifying in baptisme , yet retaine sh the same
and drenges of originall sinne , following his naturall
flesh vntill the chaffe thereof be fanned away by the pei-
ner of the most holie spirite , and he by imputation reserved
as pure wheate for the celestiall barne and the kingdome
of heauen.

8. The Iesuites doctrine,

THE regenerate in this life are able by their workes
to attayne vnto the perfection of the Lawe. *Censur.*
Colom. Andrad. Canis. Agayne : Whosoeuer shall say that
the commaundements of God, to the man that is iustifi-
ed, and in the state of grace are vnpossible to be fulfilled,
let him be accursed. *Concil. Trident. sess. 6. canon. 18.*

8. The Catholikes doctrine.

THE regenerate in this life cannot by their workes at-
taine vnto the perfection of the Lawe, but are found
iust before God onely by fayth in Christ Iesus, who of
God (as S. Paule sayth) is made vnto vs wisdome and
rightcousnes and sanctification and redemption. Wee
know that whatsoeuer the Lawe sayth, it saith vnto them,
that are vnder the Lawe, that euery mouth be stopped, and
all the worlde be culpable before God. Therefore by
the workes of the Lawe shall no flesh bee iustified in his
sight. As many as are of the woorkes of the Lawe, are
vnder the curse. For it is written : cursed is every one
that continueth not in all thinges, which are written in
the booke of the Lawe to doe them, and that no man is
iustified by the woorkes of the Lawe before God. It is evi-
dent, for the iust shall liue by fayth. Whosoeuer yee bee
that are iustified by the Lawe, yee are fallen from grace

For

The Iesuites

Abacuk. 8.

Galat. 5.

Rom. 4.

Genes. 15.

Rom. 10.

Roms. 8.

Jobu. 7.

Galat. 6.

Actes. 15.

Act. 15.

John. 1.

Rom. 10.

For if Abraham were iustified by woorkes, hee hath wherein to reioyce but not with God. For what sayeth the scripture: Abraham beleuued G O D, and it was counted to him for righteousnes. Nowe is it not written for him onely that it was imputed to him for righteousnes, but also for vs. The Israelites beeing ignorant of the righteousness of G O D, and going about to establishe their owne, submitted not them selues to the righteousness of G O D, for Christe is the ende of the Lawe, for righteousness vnto every one that beleueth. Againe: the wisedome of the fleshe is not subiecte to the Lawe of G O D, neither in deede can bee. Our saviour sayde vnto the Iewes, did not Moses giue you a Lawe, and yet none of you keepeth the Lawe? The like hath Saint Paule to the Galathians: They them selues which are circumcised keepe not the Lawe. Peter sharply rebuked the Pharises which thrust in among the christians, the obseruation of the Law, and the confidence reposed in the righteousness which they thought came thereby, saying: Why tempt ye God to lay a yoke on the Disciples neckes which neither our fathers, nor wee were able to beare? For wee beleue through the grace of the Lord Iesus Christ to be saued as they doe. The like hath Saint Paule in a large discourse among other thinges, saying of Iesus: Bee it knownen vnto you men and brethren that through this man is preached vnto you the forgiuenes of sinnes, and from all things, from which ye could not be iustified by the Law of Moses, by him every one that beleueth is iustified. It is of his fulnes (as Iohn saþeth) and not of our owne, that all wee haue received. He is the fulfilling of the Law for righteousnes vnto every one that beleueth.

9. The Iesuites doctrine.

Not

Banner.

NO T onely in morall affayres, and ciuill actions, hath the will of man much force, but also in matters appertayning vnto saluation, so that man can doe nothing vnlesse his will be yelding prompt, and readie to receive the grace of God. *Censur. Caten. Canisius. (arechis. Andrad. Orthodox. explic. lib. 4. Agayne* : Whosoeuer shal say that the free will of man after the fall of Adam is lost and extinguished, or that it is a thirg hauing a bare title, or rather a name without the thing, and last of al brought into the church as a figment of Satan, let him bee accursed. *Concil. Trident. sess. 6. canon. 5.*

9. The Catholikes doctrine.

NO T onely in morall affayres, and ciuill actions tending to good, hath the wil of man little force, but also much lesse in matters appertaining vnto saluation : so that man can doe nothing that good is, vnlesse his will be tempered by the spirit of God, to yeld & made prompt, and readie to receive the grace of God. No man (sayth *Ch:ist*) can come vnto mee, vnlesse the Father whiche sent me doe drawe him. *Agayne*, sayth hee vnto the *Iewes*: Therefore sayde I vnto you, that none can come vnto mee vnlesse it bee given him of my Father, *Saint Paule* saith : No man, speaking by the spirite of G O D calleth Iesus execrable, Also no man can saye, that Iesus is the Lorde, but by the holye Ghoste. *John the Baptist* tolde the *Pharisees* that swendred at the dooings of *Ch:ist*: A man can receive nothing except it be given him from aboue. *Then let no man boegge* neither of will, neyther of wo:ke. For what hast thou (sayth *Sainte Paule*) whiche thou haste not received

John. 6.

1. Corint. 1.5.

John. 3.

The fefuites

receiuod? if thou hast receiuod it, why doest thou glory, as if thou haddeſt not receiuod it? This haue I found (sayth Solomon) that G O D hath made man righteous, but they haue ſought many inuentiones. He that made man from the beginning, left him in the power of his counſell and gaue him his commaundementes and preceptes he laid before him water and fire, life and death, man choſe the woorſt, yeelded vnto the woman, whome the ſerpent had woon, lost his integritie, was expelled paradise, and inioyned in miserie, to till the earth, and in the ſweat of his browes to eate his bread. His power to reach his hande to the tree of life was cut of, his libertie of walking in paradise was by his fall ſtopped, his giftes corrupted and himſelfe together with his posteritie became the ſlaues of ſatan, being briodeled with the kurbe of ſin. So that nowe we confeſſe with Ieremie: O Lord I know that the way of man is not in himſelfe, neither is it in man to walk, and to direct his ſteppes. Every good gift and euery perfect gift is from aboue. Not I (ſaith ſ. Paul) but the grace of God which is within me, Againe: Thus I liue, yet not I, but Christ liueth in mee. Not the good which I would, doe I, but the euil which I hate, that doe I. It is not in him that willeth, not in him that runneth, but in God that ſheweth mercie. Neither is he that planteth anything, neither he that watereth, but God that giueth the increase. O generation of Vipers, (ſaith Christ vnto the Pharises) How can you ſpeake good thinges when ye are euil? Can the Blacke Moore change his ſkinne: or the Leopard his ſpottes? then may ye alſo doe good, that are accuſtomed to doe euill, ſaith the Lord. The ſteppes of man (ſayth Solomon) are ruled by the Lorde, howe can a man then vnderſtand his owne way? Againe: The kings heart is in the hand of the Lorde, as the riuers of waters, he turneth it whither ſo euer it pleafeth him. Therefore

Eccle.7.
Eccle.15.

Gen.3.

Iere.10.

Jacob.1.
I. Cor.15.

Galat.2.

Rom.7.

2. Cor.3.

Rom.9.

Matth.12.

Ierem.13.

Pron.20.

Pron.21.

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Is it that the Church calleth most humbly vpon the Lord, saying: Turne thou vs vnto thee, O Lorde, and we shalbe turned. heale me, O Lorde, and I shalbe whole, sauе me, and I shalbe saued. Turne vs againe O God of hostes (saith David) cause thy face to shine, and we shalbe saued. Wherepon commeth it to passe also, that the comfortable answere is made: I will giue them (saith the Lord) an heart to knowe mee, that I am the Lorde, and they shalbe my people. Againe: I will put my lawe in their inwarde partes, and write it in their heartes. In an other place: I will giue them one heart, and I will put a newe spirite within their bowelles, and I will take the stonic (Ezech. 11.) heart out of their bowelles, and I wil giue them an heart 36. of fleshe, that they may walke in my statutes, and keepe my iudgements, and execute them. This is the treasure which S. Paule saith: we haue in earthen vesselles, that the excellencie of that power, might be of God, and not of vs. For hee worketh all thinges after the counsell of his owne will. Againe: It is God which worketh (saith S. Paule to the Philippians) both the will and the deede, even of his good pleasure, he beginneth it, and performeth it. We are not sufficient of our selues to thinke any thing, as of our selues: but our sufficiencie is of God, which hath made vs meete to be pertakers of the inheritance of the Saintes in light. When haue we not free will to that which is good, being by nature the children of wrath, clogged with the corruption of originall sinne, and concupisience: so that we cannot doe (as saint Paule saith) what soever we would. Coloss. 1.

10. The Jesuites doctrine. Galat. 5.

10. The Jesuites holde, that the first motions of concupisience are without the gilde of sinne. Colonus.

K. When

The Iesuites

Whilen as in very dede the motions of the saide Iasse, in that wee are by nature the children of wrath, doe condemne vs, if Gods mercie, and the merits of Christes passion stode vs not in stede.

11. The Iesuites holde, that there are many other more grievous offences, and more damnable, then those that repugne the lawe of GOD, and yet the lawe condemneth them not, namely traditions, mans lawes, and the preceptes of the Church, the which Canisius reckones to be fiftie in number. 1. See thou celebrate the set feaste dayes of the church. 2. See thou heare reverently vpon the holy dayes, Masse and Mattens. 3. See thou obserue the fastinges appoynted vpon certaine daies and times. 4. See that thou once a yeere confesse thy sinnes to thy ghostly Father, 5. See thou receive the sacrament once a yeere, at the least, and that aboute Easter. Censur. Colon. Canis. summa doctrin. de precept. Eccles. Cap. 14. 15.

16. 17. & 7. de sacrament. cap. 5. de Ieiun. cap. 1. de Consil. Evangel. Cap. 1. Whilen as in very dede all sinnes are reproved by the lawe, neither bethere any so greeuous, as those which repugne the lawe. For the Church is not to binde the consciences with her lawes, but to preserue and proclaim the preceptes and lawes of God.

12. The Iesuites saye, that faith is a most sterte assent, or believning not only of the things opened in holy scripture, but also of those things which without scripture are delivered by tradition. Censur. Colon. Canis. de fide & similitud. Cap. 22. Andrad. Orthodox. explic. Concil. Trident.

Faith (saith the Catholikes) is not onely a knowledge, by the which the Christian firmly holdeth all that is made manifeste in Gods woord, but also a sure confidence kindled by the holy Ghoste through the Gospell in the hearte, by meane whereof he resteth in GOD, persuading himselfe so certaine, that remission of sin, euera lasting

Banner.

lasting righteousness, and eternall life is given not onely to others, but also to himselfe, and that freely of the great mercie of God, by the merites of Jesus Christ.

13. The Iesuites say, The iust in that hee liveth by faith, hath not that in Christ, but of his workes. Againe, That faith iustifieth, shew hath not that some as efficacie of Christ, whome shew apprehendeth and posses-
seth, but of our loue. Againe, Faith doeth not therefore justice, because shew apprehendeth Christ, who is our righteousness, but workes are so necessary, and stand in so great a steade, that they give unto faith her life. *Cens. Colon. Canis. Andradus.* The Catholikes holde, that they must live by sayth, as the holy Ghost hath delivered in writing. And now he liveth no more (as Paule myteth) but Christ lyseth in him, and the life that the iust now li-
veth in the flesh, hee liveth through the sayth of the sonne of God, who loued him, and gave himselfe for him. So that sayth hath no more her being or life of our loue or workes, then the roote hath moisture ministred unto it by fruite growing upon the tree.

14. The Iesuites write the proper saluation of some certaine private man, is not to bee referred unto sayth. For the private iustification of men is vncertaine, and much more the eternall saluation of them. How then in these being vncertaine, shall sayth assure her selfe. Faith in particulars is vncertain, & hope oftentimes is frustrate. *Censur. Colon. Canis. Andrad. Orthodox. explic lib.* The counsell of Trent will also haue no particular man to assure himself of his saluation, and holdeth them accursed, that doe so. *Sess. 6. cap. 12. & canon, 13, 14, 15.* But the Catholikes hold that most comforstable doctrine which Abraham, Moses, Job, David, Paule, and all the elect people of God, the spirite testifying unto them whose children they are, whiche assured themselves of theyr saluation

The Jesuites

not hanging with the colliers sayth vpon the scribble
coate of the Romish Church, neither onely generally be-
lieuing that some shal be saved, but particularly also kno-
wing that the election, vocation, iustification, and salua-
tion of every particular of the elect of God, is sure and cer-
taine.

15. The Jesuites say, that Iustification is none other,
then the seeking or searching of righteousness, and to speak
philosophically, a motion vnto righteousness. Censur.Colo-
n. Canis. Andradius. The Catholiks hold iustification of
a man before God, vpon christian righteousness to be a re-
mission of sinne, and an imputation of the righteousness
of Christ, and a free donation of lyfe everlasting, not for
any worthinesse or workes of ours, but onely for Christ
s sake, and the same apprehended by sayth.

16. The Jesuites doe hold, that the reconciliation which
is called iustification commeth to passe by meane of loue,
which is the gift of the holy Ghost, shed in the heartes of
the saythfull. And truely say they, great is the force of
loue, yea, and of such a force, that it maketh vs the sonnes
of God. Censur.Colo. Canisius Catechist. The Catho-
likes say, that the elect are not reconciled vnto God, but
by the merites of Christes passion. And that loue goeth
not before reconciliation as the cause: but followeth af-
ter, as the effect, testifying our iustification.

17. The Jesuites affirme, that the iustice of God, reu-
aled in the Gospell, is a power in God, which rendereth vnto
every one, according vnto their worthines. Censur.Colo-
n. Canis. Andrad. The Catholikes holde, that the iustice
of God shewed in the Gospell, is an acceptation of the sa-
fiftfaction and obedience of christ, for the sinnes of al them
that beloue.

18. The Jesuites teache, that the mercie of GOD in
Christ, in the whiche consisteth our salvation, is this: that
God promised vnto them that doe good workes, to witte;
such

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such as fulfill the lawe, life everlasting. Censur. Colon. Canis. Andrad. Concil. Trident: But the Catholikes say: that the mercie of God, wherin consisteth the salvation of all the elect people, is this: that the heavenly father promised freely to all them that believe in Christ, and also giueth freely remission of sinnes, righteousness, and life everlasting, not because of their obedience towardes the lawe, but onely for Christes sake our Lord, our Saviour and Mediator.

19. The Iesuites holde, that there is a twofolde iustification, a first, and a second. The first iustification (say they) is, in that Christ deserved by his death, that such as believed in him, should be endued and adorned with loue and other vertues. The seconde (say they) is, in that they, by the merites of Christ, having received these new ornaments and vertues, man (I say) deserueth a greater, fuller, and more ample righteousness, reconciliation, adoption, and in the end, everlasting life. Censur. Colon. Andrad. The Catholikes hold, that there is but one way, or manner of obtaining everlasting salvation, to witte: the free remission of sinne, and the imputation of the righteousness of Christ, apprehended by fayth, given vs, not because of our woorkes, but for the merites of Christ.

20. The Iesuites holde, that our woorkes are necessarily required for the first iustification, and merit the amplification of the secōd. Censur. Colon. Canis. Andrad. Ortho. explic. The councell of Trent layeth downe, that they are causes of iustification and also do merit, &c And accursteth them that holde the contrary. Sess. 6. Canon. 14. 32. The Catholikes believe that life everlasting is the gift of God, freely giuen and promised to them that believe in Christ our Saviour. The woorkes of the regenerate are not causes of our salvation, but witnesses of the grace received by Christ, neyther do they merit ought, for when we

The Jesuites

haue done all that lyeth in vs, we are commannded to
confesse our selues to bee vnp;ofitable seruantes.

21. The Iesuites holde, that the workes which are be-
fore iustification are meritorious and accepted of God.
Censur. Colon. Canis. Andrad. Orthodox. explic. lib.

3. Concil. Trident. sess. 6. canon. 7. The Catholikes af-
firme, that the workes which are done before regenera-
tion and iustification are sinfull: For whatsoeuer (saith
S. Paule) is not of fayth, is sinne. And they are no more
acceptable vnto God, then the workes of Philosophers,
Heathens, Turkes and Infidels, who denying God, are
in the state of damnation.

22. The Iesuites hold, that no man is iustified by faith
onely without workes. Censur. Colon. Canis. Andrad. And
the counsell of Trent accursteth them, that holde the con-
trary. Sess. 6. Can. 9. & Sess. 13. Canon. 11. The Catholikes
holde with the wordes of our Saviour in the Gospell,
where it is saide: Onely beleue, and with the opinion of
Paule, saying: We suppose that a man is iustified by faith
without the workes of the law, and other places of holy
scripture, tending to the confirmation thereof, that man
is iustified by fayth alone, without workes.

23. The Iesuites hold, that there are seven sacraments,
to wit: the Lordes supper, baptisme, confirmation, pe-
nitence, extreme unctiō, order and matrimonie. All
that holde the contrary are often accursed by the counsell
of Trent. Sess. 7. Can. 8. Sess. 7. can. 1. Sess. 14. The catho-
likes do holde, that there are but only two sacraments,
so properly to bee called, that is, baptisme and the Lordes
supper, sufficiently established by Gods word, and that
all the rest doe differ farre from the proper nature of sac-
raments.

24. The Iesuites do holde real presence in the sacrament,
they

Rom. 3.
Mark. 5.

Banner.

they maintaine transubstantiation, they minister the sacrament vnder one kinde, barring the laicie of the cuppe, they wil haue the sacrament adored, and the remaines laide vp, and reserved, all contrary vnto the catholike sayth and warrant of Gods word.

25. The Iesuites doe holde, that man can make satisfaction vnto God for his sinnes, although the offence be infinite, and the satisfaction finite, or terminable. Censur. Colon. Canis. concil. Trident. The catholikes doe affirme, that a man, although he be regenerate, can make no acceptable satisfaction vnto God, neither present ought before him, to appease the wrath of the father, but only his sonne Christ and his merites.

26. The Iesuites holde, that the Saintes are to bee invocated, to the end they may make intercession for us. Againe, they thinke that the Lordes prayer may bee sayde vnto them. Againe, they confess, although that the holy scripture teach nowhere the invocation of saints, yet say they, notwithstanding it is to bee believed, received, and retained. Censur. Colon. Canis. Andrad. Orthod. explic. Concil Trident. Sess. 25. The Catholikes affirme, that there is none to bee called upon in prayer, but God alone, and that it is blasphemy to say: Our Father which art in heauen, &c. Unto the saints, and that there is no doctrine to be received, but that which is contained in the old and new testament.

27. The Iesuites teach that the Saintes are to bee honoured, and serued, that their reliques and images are to be worshipped, as they write, Cultu Latrjx, with the honour and worship due vnto God him selfe, and that the image of Christ is as much to be honoured as the booke

The Jesuites

of the Gospell of Iesus Christ, they that hold not the same
with them are by the Pope accursed . Censur. Colon.
Canisius. Gregor. de Valentia. de Ido. Andrad. Orthodox.
explic. lib. 9. pag. 705. Concil Trident. Sess. 25.

The Catholikes teach that God alone is to bee honou-
red and served, with divine honour and service, that the
worshipping of reliques and images, is idolatrie, and
contrary to the erpreste woerde of God , so her will not
have his people taught by believing of pictures, but by the
lately preaching of the woerde of God.

¶ 28. The Jesuites defende Purgatorie, Holy Water,
pilgrimages, the Romish Church to be the mistres of all
other Churches, the Popes authoritie, to bee above all o-
thers, with infinite other trashes, condemned by the Ca-
tholikes, all which having no warrant nor grounde in
Gods woerde, may (as I saye before) be as easily confu-
ted by true professors, as certified by these false chris-
tians. This briefly good (christian reader) according vnto
to my slender skill and small leasure I have given thee a
viewe of the erroneous doctrines of these wandering Jesu-
ites, thus briefly displayed in their Banner , so that to
thine owne further edifying thou maist at convenient times,
have recourse vnto Gods woerds, and searche the Scrip-
tures, and as the positions are here laid downe, finde
sufficient confirmations thereto, to the confuta-

tion of these sectaries. For the woord of God is
the touchstone of trueth, there is the rocke
vpon which to build vpon , and thereby are
all other counterfeitt mettalles be-
ing cast downe, and vnsounde stones
scattered aboue, vpon which an vngodly program-
me.

Farewell.

